

THE CHARITIES REVIEW.

SYMPATHY AND REASON IN CHARITABLE WORK.

When attention is confined to a single action or to sustained activity for but a brief space of time, the importance of fundamental differences of temperament and point of view, and of theoretical opinions held or rejected, is not always apparent; hence, persons inclined to take a circumscribed outlook upon life are apt to underestimate their actual significance. When, however, longer periods of time are included within the area of vision, such as the duration of one's entire life-work or the complete history of a movement or an institution, the paramount consequence of the fundamental principle upon which the work of an individual or an institution rests, is easily recognized.

Charity is a field which was cultivated on its practical side, long before it possessed adequate postulates and inferences. On this account the work of charity has severely suffered; and a review of its history gives the student an impression of heterogeneity, not to say of confusion.

One of the undercurrents of confusion, perhaps also of controversy, the result of which has been uncertain policy and lack of harmony, is the failure to formulate the precise relation which exists in charitable work, between sympathy and reason. We are all more or less conscious of a certain antagonism between these two mental states or processes. The charity organization societies have been severely criticised, as cold and mechanical, by those who regard their methods as characterized by too much theory and too little pity. On the other hand, charitable enterprises of all sorts have, until recently, been measurably shunned by business men, who have looked upon them as "petticoat" affairs.

This antagonism, so far as it affects the attitude of charity

workers toward each other, is not so much an opposition between different mental faculties as it is between dissimilar temperaments, or between types of character. The most prominent representatives of the class which lays undue emphasis upon reason, are the political economists of the past generation. In their own proper sphere they over-magnified the principle of free competition, and, by repressing the element of sympathy, permitted inhumane conditions to exist unrebuked in the factories and mines. Where their influence extended to fields in which it was tempered by sympathy they accomplished much good, as in the case of their revision of the English poor law.

The sympathy of that period found its most illustrious expression in those philanthropists who, although they failed with the poor law, triumphed by infusing humanitarian considerations into the industrial system of their day. The point may here be made that embodied sympathy and reason fail when separated from one another. Their harmony is shown by the good results of a close union between them and their equal representation in policy and action, and by the failures which ensue from their divorce in practice.

Scarcely less distinct, in the rank and file of that generation, were the less eminent representatives of the two tendencies under consideration. The *personnel* of the local charitable societies usually included many members of rather weak nature, whose chief trait was a sort of negative, placid benevolence, whose good health and lack of insight rendered them optimistic, and whose temper was one of constant serenity, because they scarcely possessed the capacity to feel indignant, no matter how great the wrong. These excellent people interpreted patience to mean simple endurance of persons and classes out of place, not the endurance necessary to carry out an efficient programme of reform. The latter is the only patience which is a virtue. The service which they rendered was to furnish to early charity a sort of inspired sympathy. The element of reason was represented by a group of self-made men who loved discussion, because it afforded a chance for reminiscence and self-glorification, and who indulged in long exhortations, which were, in effect, accounts of the deprivations they had suffered in early life and yet achieved success.

The gist of their talk was, "Take me as a model." It led to incessant personal jealousies and bickerings.

At this time, charity is attracting to itself refined sympathy, and as good brains as law, medicine, or theology. Men of the highest intelligence and energy feel that a noble calling has been added to the traditional ones, and the flow of able men into this current of activity is already noticeable in the improved character of every part of the work. But we have as yet formulated little consistent philanthropic theory, and the old division between two opposing types of philosophy and art remains. We are confronted on the one hand by fanciful speculation, and on the other by sentimentalism or false sympathy for what is in fact a fad.

The difficulty encountered in any attempt to adjust sympathy and reason to each other is real, not imaginary. The two are, in many respects, distinct. Their union is largely a question of proportion. Aside from these differences, however, there are certain common grounds to be taken, with reference to them both, which may aid us to overcome the difficulty in question. At least it is worth our while to make the attempt.

First: In the first place, there is far more harmony between sympathy and reason in their highest manifestations than we may be led to suppose, if we confuse real sympathy (which is sufficient to accomplish its function) with imperfect sympathy, or if we fail to discriminate reason from unreason. It is only as we advance toward perfection, in any field, that we discover the universal tendency in Nature toward harmony of interest and aim.

Second: This harmony can be demonstrated by an examination of some of the constituent elements of sympathy. The two chief prerequisites of sympathy, by which it is modified in its manifestations, are experience and imagination.

The experience of those who have passed through suffering enables them vividly to realize the sufferings of others; hence it leads to brotherly assistance. The attitude of the man of wide experience is prevailingly that of sympathy. Cervantes is said to have had a singularly varied life, having been soldier, seaman, Algerine slave, man of business, poet, and writer of prose. Speaking of Don Quixote and its great author, Mr. W.

Webster says: "It is, perhaps, to this many-sidedness of his experience and his culture that is owing the genial character, the pathetic humor, and the total absence of bitterness in this masterly satire. Thus Cervantes, while laughing down and extinguishing forever the absurdities of the chivalrous and pastoral romances, yet retains his sympathy for all that was really noble, though exaggerated, in them."* Experience imparts a sympathetic quality to all one's thinking. "For we have not an high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." The manifestation of sympathy proceeds from unconscious strength, for it is only one poverty-stricken in his resources, who concludes that he can distinguish himself above his fellows by detracting from their merits. The consciousness of inadequate spiritual power dictates the calculating policy of distributing sympathy and interest where they will most quickly and surely lead to one's personal advancement.

The other principal basis of sympathy is imagination, which enables us to picture to ourselves the condition of others and its meaning—to put ourselves in the place of others. Women excel in this, hence they show a quick and constant compassionate perception of human suffering. Puritan culture undervalued the imagination, through a misunderstanding of its function, and so deprived the age influenced by it of much of its natural tenderness. Puritanism facilitated the operation of the law of the survival of the fittest in society, and dictated a policy which was effective with certain classes of dependents, while unnecessarily harsh with others. Witness the essential brutality of the treatment accorded to Hester Prynne in Hawthorne's "Scarlet Letter."

That perspective view of the relative importance of human interests which is known as materialism, is lacking in imagination, for in it physics crowds ethics into the background, and attention is concentrated on that which is ponderable. An age which is materialistic, in the sense that it is unduly given over to the accumulation of wealth, discounts the products of the imagination—art, literature, society (in the true sense),

*"Spain," pp. 218, 219.

philanthropy, and religion. It rather dignifies science, invention, business on a large scale, display in the place of society, aristocratic paternalism in the place of philanthropy, luxury in the place of religion. For the effect of materialism upon sympathy, witness again the dreary deadness of the social life depicted in Howe's "Story of a Country Town."

Protestantism, in so far as it unduly cultivates individualism, is inferior to Catholicism in the stimulus it gives to the imagination, and, since its moral standard is less objective and social than that of its rival form of faith, it develops less of sympathy in general social intercourse. The Jews and the Roman Catholics to-day excel in caring for their poor. Races differ much in the strength of the imaginative faculty, and in any comparison between races in this regard we find the Jewish race pre-eminent.

In so far as we neglect the imagination, we injure ourselves for all forms of work in social fields. If we neglect those activities which are social and communicative in their nature, we become incapable of contributing our share toward the maintenance of a highly developed and efficient social organism.

If experience and imagination are thus seen to be necessary prerequisites for a high degree of sympathy, it takes but a moment to see also that they are equally necessary for the proper exercise of the reasoning faculty, if not more so. The judgment looks to experience and imagination for its data. Two things can not be antagonistic, which spring so largely from the same roots.

Third: Another important observation is that, when we examine the reason through its highest products, we find it sympathetic. It is a commonplace of experience, that petty dignitaries are officious and curt, while men of great ability are usually sympathetic and approachable. Edward von Hartmann, the celebrated German philosopher, in his essay on fame, explodes the popular error that great intellectual power is incompatible with sympathy, and says: "Men can with difficulty imagine that one who has merited fame can still be a man, and, in a higher degree than others, one to whom nothing human is strange, and in whom, therefore, all human interests are bound to find a sympathetic echo."*

* "The Sexes Compared, and Other Essays," London, 1895, p. 137.

Reason justifies in the fullest sense the exercise of sympathy. What man enjoys that is more than savagery is due to society. It is reasonable, therefore, that man should oppose and seek effectually to remove all that threatens the life of society. Any neglected class of incompetents or anti-social persons constitutes a menace to society. Reason therefore dictates that, if it is within the bounds of possibility, every anti-social class shall be so dealt with as to restore its members to society, and that steps shall be taken to prevent the reappearance of the class. Altruism is merely the reasonable and proper recognition of the social element in progress. Life on a low plane can be lived individually, on a high plane only altruistically. It is sometimes said, in reply to this assertion, that to live an altruistic life involves self-sacrifice. If by sacrifice is meant waste, this is not true. Altruism sacrifices a lower to a higher good, when the two are found to be incompatible.

Fourth: The history of charitable effort affords us an encouraging argument, because it shows that in practice there is a harmony between sympathy and reason. Abuses have crept in, only when one of the two has been neglected, or either of them separated from the other. This is illustrated by the relation of the English philanthropists and political economists of the last generation, to which reference has already been made.

Sympathy moved the world to charity, before reason. The Church early took upon itself the function of awakening the altruistic impulses necessary to hold society together. It had such a struggle, to bring these to effectiveness in other than the narrowest social life, that it neglected by comparison the problem of directing the impulses aroused. We discover many evidences that charity suffered long from a lack of directive power. In the management of endowed charities, in the operation of the English poor law prior to 1834, in the experience of the American relief and aid societies, and in numerous other ways, this is shown.

At present we are trying to put upon our useful impulses the harness of reason, not so much with the intention of checking them, as of directing them in the interests of humanity. It is gratifying to be able to trace, in the recent history of charitable institutions, the harmonious connection

between the personal charity which is usually regarded as sympathetic *par excellence*, and those institutions which perhaps best illustrate the function of reason. Under the patronage of the charity organization society (which more than any other organization emphasizes system), we find the friendly visitor becoming a definite force. From the centers of collegiate learning, both in England and in this country, we see going forth as colonies the university or social settlements, the dominant method of which is personal association.

Fifth: A movement is rapidly becoming a distinguishing feature of present-day charity, which affords us the best possible vantage ground from which to harmonize the operations of sympathy and reason. This movement is toward the development of character through personal association and influence. Our charity has in the past moved us chiefly to supply physical needs. It has not equally moved us to see to it that the proper conditions for the development of character were guaranteed to all classes in society. For the word "charity," in the authorized version of the New Testament, the new version has substituted "love." This change is significant. The old charity was interpreted to mean alms, but the new means association and fellowship. The limitation of charity to material benefits reveals a poverty of love. Intercourse between the rich and the poor has too often had the sole purpose of conveying physical comforts in order to prevent a neighborhood scandal, on account of exposure, unattended sickness, or starvation. Our standard has been so low, that suffering must reach a pass of profound intensity, in which one of its manifestations is dire physical need, before there has been a response in the community. And it has, moreover, been assumed that physical need was the only want which demanded attention. The motto, "not alms, but a friend," means that the philanthropic standard must be raised, until the intellectual and spiritual needs of the deficient shall be so supplied, that much of the present physical suffering will not occur. To satisfy these higher needs, requires the contact of personality with personality. In charity, through association, love and knowledge are fully blended in an individual character.

In the development of character (which in the future will be

increasingly our problem), the mutual relation of sympathy and reason presents itself as a question for solution. But here we are on ground familiar to the teacher and parent, and from their experience principles can be educed, which are applicable to the problems of charity.

The not uncommon conviction, strong enough materially to affect charitable policies, that an antithesis exists between love and the infliction of pain, ignores the important social function of the sense of want. A charity that merely includes want-satisfaction, without undertaking the equally necessary task of want-creation (if it be no more than to create a demand for justice), is deformed, and therefore can produce only defective social conditions. The most helpless of the human race are said to be those savage tribes, for whom nature has so bountifully provided, that they have not been impelled to industry by the pressure of distinctly felt wants. The doles and unwise charities of civilized societies have sometimes done for their recipients what nature has done for these savage tribes. Charity should seek to awaken in the pauper discontent with his aimless, dependent mode of life. The most lasting benefit which can be conferred upon any member of the dependent class, is to impart to him the personal qualities which insure success in life, rather than the material reward of success without the corresponding character. In the process of his development, we can not afford to ignore the function of pain, which the all-wise Creator has seen fit to intrust with so prominent a rôle and function in the constitution and government of the world. Those who think that love and the infliction of pain are antithetical, perhaps forget the deep harmony of love and pain expressed in the saying, "Whom the Lord loveth, he chasteneth." To do the best for a child, is often to inflict upon him temporary pain or to cause him a rational and salutary disappointment. To act the part of a true friend, often means to pass upon him a painful criticism. "All beginnings are hard," is a German proverb, but it is better to shape every beginning in a way calculated to lead to the greatest ultimate happiness in life. If any man joins with others in a league to nullify or temporarily to suspend the operation of that fundamental law of the universe, "The way of the transgressor is hard," he is, if he but knew it, in very

bad company and enlisted in a very bad cause. Knowing, as we now do, the close connection which subsists between pauperism and crime, it is strange that, in case of crime, we should so over-emphasize the value of certain forms of discipline; and, in that of pauperism, still so generally neglect the application and enforcement of disciplinary measures.

Sixth: Finally, we shall perhaps most surely sink out of sight our disagreements, if we can but attain to a competent realization of our deep need, both of a more active and efficient sympathy, and of a broader, clearer mental vision, in order to discharge aright the vast social duties now opening before us.

The increasing importance of the rôle assigned to the intellect, in the conscious evolution of humanity as a whole, is apparent from a consideration of the increasing complication and difficulty of all social problems. The growing complexity and delicacy of social organization forever add to the weight of the burden which it imposes upon the human intellect. If interest is once awakened in charitable work, a hundred avenues of causal connection lead it irresistibly toward the study of economic problems. Wage-earners, as a rule, object to our present private philanthropies, on the ground that they direct attention exclusively to conditions and effects, and fail sufficiently to appreciate the importance of the great struggle with causes. If we start in with the study of an individual, the principle of social solidarity soon brings us face to face with the question of the social order, the spirit of the age, and its ruling customs.

If we begin at one extreme of the social scale, and study poverty, we find in time that many of the causes which engender it, have their roots in the great fortunes at the other end of this scale. To isolate any social question and examine it apart from its relations to the social question as a whole, is clearly impossible. As in natural, so in social science, it seems to be necessary to begin everywhere first; to know everything, in order to know anything well. Such is the solidarity of knowledge in general, and of this subject in particular, that, to follow the ramifications of poverty, one needs to be trained in all the social sciences.

The purely literary tasks laid upon social reformers by the

attention now paid to the social sciences are continually increasing in amount. These sciences, in their various aspects, are the object of the most enterprising investigation, and a flood of literature relating to them is annually poured out. The conscience of the social physician demands that he shall conduct his experiments and operations in the light of this increasing body of knowledge. Already, one who will be well grounded in philanthropy finds the work of thorough preparation so difficult as to endanger his health, before real competency to form an opinion is attained. To make requisite progress, so great a concentration of time and energy is necessary, that few come through the ordeal without being severely narrowed in the scope of their knowledge and interests. While the amount of our knowledge of society must steadily increase in the future, it will nevertheless become, perhaps, easier to handle. The transitional period through which we are passing demands more discretion than a future epoch will require, for as yet the social sciences are but sketchy and ill co-ordinated. One voice, in the name of science, calls us in one direction, and another in another. The unwary are led astray by the allurements held out by pretended panaceas, in a way which future students, possessing a well organized body of information, will be unable to comprehend.

If, no longer extending our attention to the entire field of social organization and reform, but confining it to the special region of charity, we direct our energies to an effort to see and understand what is involved in that, we shall still find our intelligence severely taxed. The evolution of the factory system, to which is due the overgrowth of large cities, in which are massed great numbers of working men, who are deprived of the intimate relations with other classes which existed in the age of handwork and dominant agriculture, has necessitated the creation of charitable machinery on a scale before unknown. Charity, like municipal government, has failed to cope with existing conditions. For this reason, just as certain men have despised politics and withdrawn themselves from active participation in it, so other men have despised the ineffectual efforts made to relieve the suffering occasioned by the conditions of modern city life. On both these topics the signs of a hopeful awakening multiply before our vision. The altera-

tion which has taken place in modes of transportation has had the effect to create a recognized relation between the condition of the local almshouse, jail, or woodyard, or stone pile, and the distribution of tramps over wide areas, extending for thousands of miles. We need to learn how to control our charitable impulses and activities, so as to secure the best results in the long run, as well as at the moment. We must remember that what we do affects the entire class to which an individual belongs, as well as the individual himself. It is both unwise and unkind so to treat an applicant for aid of any sort as to encourage him to resign himself to a state of permanent pauperism, or to attract to the same form of life a dozen others of his acquaintances and associates.

Charity is no longer a field to be occupied only by women, nor is it to be regarded as a mere episode in life and not a vocation. Young men of the highest capacity and education are now needed to fill important positions in the government of our larger cities, including those of middle size, where officials weekly pass upon hundreds of cases, handle thousands of dollars every year, and supervise the operations of a charitable machinery of greater importance to the welfare of the community than that of a large industrial plant. In the application of the new charity, great wisdom is demanded. There is much significance in the scriptural declaration: "Blessed is he that *considereth* the poor." We can not thoughtlessly do good in charitable work, any more than we can without thought multiply and divide. There are social laws, just as truly as there are mathematical laws, and Providence does not make allowance for our ignorance of these laws, but attaches a penalty of suffering to every mistake.

On the other hand, if we need more reason in charitable work, we also need more sympathy. As our tasks become more difficult, it requires a stronger impulse to brace us up to them and carry us through them. If we analyze the thought in the familiar sentence, "Good intentions are not enough," we shall find it to be that hastily conceived and imperfectly executed intentions, no matter what their moral quality may be, do not insure satisfactory results. No impulse is adequate, which is insufficient to carry the student through the preliminary work of inquiry and reflection necessary, in order to

understand how to secure a desired result, and which will not then drive him through to the completion of the work undertaken. The exercise of half competent forces in social regeneration is analogous to the extravagant policy sometimes pursued by the Federal Government, in half completing architectural structures and leaving them exposed to the weather, in an unfinished state and without roofs.

Again, as we advance to a more complex stage of social evolution, we need a lively sympathy to prevent us from thinking of our problem as a mere grasping of impersonal "social forces," and to help us to find the human heart at the center of the machinery of society.

Since organization compels a greater subdivision of labor, sympathy is necessary, in order to prevent us from falling a prey to the monotony of routine and from degenerating into mere social mechanics. We need sympathy, too, to protect us against the estrangement of widely separated social classes.

If the social and industrial life of the United States is at present such as to give most of us a taste of life's various experiences, of poverty as well as of comfort, that fact will show itself in general and sympathetic response to calls for help. But if there are classes growing up among us, which know nothing but wealth, or nothing but poverty proper, it will be most difficult to maintain sympathetic relations between such classes. Uniform luxury and idleness are to be dreaded, for they furnish one with no experience with which to interpret to oneself the pathos and anguish of poverty. The progeny of such an environment may be surely expected to withdraw from the path of social duty, perhaps even to shake the dust of their native land from their feet, and declare, in the light of their imperfect conception of the attributes of a gentleman, that "This country is no fit place for a gentleman to live."

Even the segregation of social classes in different quarters of our large cities, with no neighborhood life in common, suggests the necessity for a conspicuous impulse of fellow-feeling, to unite them again over the intervening space. In the same way that geographical separation acts, so do differences of education, of material equipment, of pleasures and interests and fears, divide the unlike from each other, and render difficult the passage back and forth between them of

mutual affection. It is sufficient to call attention to the fact that class building and the drawing of class lines have a tendency to hedge in the lives of those included within such lines, to render their experience partial and incomplete, and to disqualify them for dealing helpfully with problems relating to the general well-being of society. The upper and the lower orders thus become incapacitated for realizing each other, and they combine to throw the burden of holding society together upon the middle class. The evident sharpening of class lines in our modern industrial society is for many reasons to be deplored by philanthropists.

More than all else, in charitable work, we need a sympathy which will make us realize the intellectual and spiritual wants, as well as the material necessities, of the unfortunate.

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HINDOO CHARITY.

Not so very long ago, India was popularly believed to stand for all that is worst and most demoralizing in benighted ignorance, and to be the spot where superstition and brutality are most disgustingly rampant. A Brahmin, too, was commonly regarded as the supreme type of arrogance and self-sufficiency.

Though scholars and unprejudiced observers have done something toward dissipating these ideas, they are still widely entertained, even in enlightened regions. In fact, so secretly are Hindoo charities managed, that very few persons, however fair-minded, have any adequate conception how the poor in India are succored.

Most of it is done by the Brahmins and their disciples. As a matter of fact, a more selfless person than a Brahmin would be difficult to find. In the book which serves as his chief code of procedure he is admonished that, among the godlike virtues, which he performs must follow, are: "Generosity, self-restraint, piety and alms-giving; mortification and rectitude; harmlessness, veracity, and freedom from anger; resignation, equanimity, and not speaking of the faults of others; universal compassion, modesty, and mildness."

It must be borne in mind that the literal application of these principles to life is required of him. "Generosity, alms-giving and universal compassion," then, represent to the Brahmin something vaster in extent and vividness than high-sounding words. They constitute a large portion of the foundation upon which his idea of a universal brotherhood of man is built. Both this theory and practice assume that among men there is no such thing as separateness, except in matters of taste and appetite. All human beings are as positively bound and intertwined together as are the threads in a woven fabric. Since each is a part of all, to affect one is to affect the whole. These binding chords and ties and subtleties are believed to be so great that, whatever his will may be, no person can disrupt them nor stand apart by himself.

No person, then, can do a bad turn to another without injuring himself; nor can he benefit another and escape equal personal profit. All thoughts and words and deeds are immediate living projections into the vast astral aura which is declared to be the world's outer envelope. Here, as latent energy, they rest, until such time as the person who impelled them is in such a condition of receptivity that the inevitable reaction can strike him the strongest possible blow. Then that which was dormant becomes active, and the person who has done a just or an unjust thing, reaps in himself a harvest in exact accordance with the seed which he has sown.

The Brahmin who has been taught this philosophy from his earliest childhood and fully accepts it, has trained himself, not only to avoid the commission of unjust and unkindly deeds, but not even to let thoughts which are unjust and unkindly come into his mind. He never watches his fellow-mortals, but himself alone. What they may think or say of him is a matter of not even the most infinitesimal concern to him. That which he actually knows himself to be is his sole personal concern in the world. Thoroughly grounded in a faith which makes public opinion an inconsequential thing, he tries so to live that his every innermost feeling, sentiment and emotion shall be such as to provoke no rebuking nor retaliative thrust from Karma, the all-balancing and escapeless Power.

The Brahmin's constant aim is to hold himself in perpetual readiness instantly and willingly to grant, to any suppliant whomsoever, anything for which he may ask, so long as it discommodates no third person and does not menace his own moral cleanliness. Giving alms is the least of the favors which the very humblest person, the most miserable mendicant, has a perfect right to demand of any Brahmin.

To seek aid of a Brahmin is to foreknow that it will be received, and that it will be bestowed in such a manner as to leave no sting nor sense of wounded delicacy in the recipient, however sensitive he may be. It would be absolutely impossible for any Brahmin to say: "You had no right to allow yourself to get into a condition of such disgraceful helplessness;" nor would any thought which remotely corresponded with this enter his mind. Neither could he by any possibility

say: "I will grant you the alms you ask, but you must never trouble me again, for I have too many such applications." The word "alms," to him, would suggest no obliquity; nor would he ever disclose to any one the fact that any person had received a favor from him. The injunction not to come again could not be formulated by any master of this philosophy, for it would be the precise opposite of what he would wish. According to his ethics, the Brahmin would be the person most obliged, and not the one whom he had relieved; which is substantially the very precept formulated by Christ, when he said: "It is more blessed to give than to receive."

Were the Brahmin to disclose his position at all, in this connection, he would say: "I am glad you came to me; for it is pleasant to let that of which I am permitted to be custodian go to those for whom it has been suffered to rest briefly in my hands."

In the mind and heart of the Brahmin, no such thing exists as pride or pleasure in material possessions. Property and money, to him, are simply a means by which certain kinds of suffering may be relieved; and nothing else.

No Brahmin would ever for an instant think of asking how a person came to be in a needy condition; he would no more conceive it as in the remotest degree his right to pry into another person's sorrows, than he would think of attempting to query his way into acknowledged secrets of state. The innate delicacy born of his training would only permit him to concern himself with ways and means to the end of banishing distress. If any person wishes to confide in him, the Brahmin will listen attentively; but even then he will not consider that he is warranted in giving advice, unless actually requested to do so.

Because he has dispensed alms, or rendered some other service, the Brahmin does not arrogate to himself any species of proprietorship in a suppliant. The thought that a gift purchases for him a right to humble or direct the solicitor of the gift, is not taught him by his creed. Those who seek relief of him receive exactly what they ask for, and in the exact form in which it is asked. Employment is provided, if it is sought; or money, or food, or shelter, or clothing, or all of these. Nothing is denied to any one who comes. The Brahmin's

assumption is that the asker stands nearer to his need than the person chosen to relieve it, and that he consequently understands his want the better of the two. If such a thing as discrimination were suggested to him, he would ask what right a man has to discriminate as to his brother. He would say: "Either the idea of a universal brotherhood is true, or it is false. It has been demonstrated to me that it can not possibly be false. Being true, I have no right to deny anything to my brother, even if I so wished, which I do not. Every man is, then, my brother; and all that I have is his, just as all his sorrows are mine. Whenever he and I meet, what I have and can furnish is at his service."

Unworthiness is never urged as an excuse for sending away a suppliant unaided. It does not even present itself to the benefactor's mind. All such things belong solely to the sphere of the Great Equalizer, whose prerogative of judgment no mortal is believed to have the right to usurp. He will adjust any wrong which may come from giving to one who should not have asked for aid. The Brahmin's province does not extend so far. To listen to appeals and to grant them, is as far as he believes that weak human judgment has a right to go. Even though a person confesses to unworthiness of the most flagrant order, there is still no turning of the Brahminical back upon him—no show nor thought of superiority. The unfortunate one is helped to straighten his crooked paths, and to find light for his dark places; and all with an attitude in which supreme tenderness, human sympathy, and compassion shine out grandly.

It is the purpose of the Brahmin to prevent anything from lessening the self-respect of the person whose needs compel him to seek aid. For that reason his charities are done in secret, no person whomsoever being told of them. This makes him oppose all charitable organizations and institutions, believing that they can not possibly operate in secrecy. In his opinion, if a person is relieved in accordance with the basic idea of the universal brotherhood of man, which unites all human beings in one grand family, the person so aided is no more pauperized by such succor than is one who receives a kindness from another who is sprung from the same parents. In the mind of the Brahmin, who lives his

philosophy, and who refrains from saying very much about it publicly, the whole question hinges upon whether the universal brotherhood of man is a mere grouping of words, or a form of speech which describes a fact. Either a brother is a brother, or he is not a brother; if he is such, he should in all ways be so treated; if he is not, the continued mouthing of a lying phrase is idle, useless, evil.

Because, however, he never boasts of his charities, nor suffers them to be in any way exploited, the fact that he is benevolent and beneficent is usually denied by the world at large. Yet in no other quarter of the globe are the needy so well looked after; better still, they are never in any way made to feel that they are exceeding all limits of right and decency, because forced to admit that their burdens are greater than they can bear alone.

When any similar, though necessarily less generous, basis of charities is suggested in the western world, as a hypothetical possibility, it is scouted as fallacious and utopian. We are told that all manner of imposition would be encouraged and fostered by such loose methods. In India, however, the opposite has proved itself to be the fact. Perhaps, as the Brahmins say, a man will be to you what you make him see that you believe him to be, and the measure of his treachery will be the measure of your distrust. Or it may be that, knowing the simplicity of soul and generally sublime characters of the Brahmins, a degree of respect for them is engendered which prevents any attempt at deception; at all events, few persons ever seek their aid, unless no other logical course is left for them to follow. The world over, among all races, men like best to impose upon those who have the least faith in them. Niggardliness is as widely despised as generosity is admired and respected; and it was most likely an accurate perception of this truth which made the gentle Fisher of Men found his sweet code upon similar principles—sublime ethics, which still exist as theories, though the public prints are not usually crowded with recitals of their application.

It is sometimes urged that only the spirit of what Christ said is to be acted upon, because the letter of it is largely tintured by his Oriental environment. More than a fourth of those whom the Brahmins yearly relieve are not Orientals,

but are stray unfortunates from the West, who from various causes have found themselves stranded in India. Though the Brahmins grant these strangers the aid denied to them by their own countrymen in that beautiful land, it rarely happens that such alms fall into ungrateful or unappreciative hands. "Whosoever unlooses a bow-string against an arrow, determines whether the course of that arrow shall be upward or downward," is an Indian maxim; and its application, there, is one with saying that the spirit in which a gift is made determines whether it will be well or badly used.

Eastern and western men differ in many vital particulars; their points of view are unlike, and they reach all conclusions at the end of a dissimilar series of steps. Yet their joys and sorrows, their hopes and fears, are builded of the same materials. Methods which are happy in the East might not prove so generally practicable here; but some of the features of Hindoo benevolence, at least, are worthy of imitation. No giver of gifts should be unwilling to do his alms in secret; nor should he fail to remember the consideration for his own feelings which he would like were he the suppliant. It might also be well for him to remember that the pathways which lead to the lower depths of the Vale of Sorrows may have been strewn with thorns so peculiarly poignant, that he whose unwilling feet had no other choice than to tread them, can not well bring himself to confess the soreness they have made. If too far pressed for a recital of details, he may be driven into falsehood, in order to shield a wound he is ashamed to uncover. In such a case, though actual good is done in the bestowal of the thing requested, its perfection is tempered with useless evil. The how and the why of a pitiable condition do not matter, after all. "My brother is in distress and must be relieved," saith the Brahmin; and that is as far as the rescuer needs to go.

THE TRAINING OF CHARITY WORKERS.*

It seems sheer waste of time to say anything at this late day about the *need* of training in charitable work, and yet I have learned that philanthropy is still one of those disorganized branches of human knowledge in which he who takes anything for granted is lost. Even before this audience, therefore, let me say a word about the popular attitude toward training, before going on to speak of the topic assigned to me; namely, the training itself, and the qualifications necessary to make a systematic training in charitable work worth while.

"You ask me," wrote a clergyman, "what qualifications Miss—— has for the position of agent in the charity organization society. She is a most estimable lady, and the sole support of a widowed mother. It would be a real charity to give her the place." Another applicant for the same position, when asked whether she had had any experience in charity work, replied that she had had a good deal—she had sold tickets for church fairs. Though these particular ladies were not employed, is it not still a very common thing to find charity agents who have been engaged for no better reason?—like one who was employed to distribute relief, because he had failed in the grocery business.

And with our volunteer service it is no better. In no other field are good intentions permitted to play such havoc. "Meanin' goes but a little way i' most things," says Mr. Macy, the parson's clerk, "for you may mean to stick things together, and your glue may be bad, and then where are you?" But "meanin'" has been permitted to go a very great way indeed in the management of our charities. Men have taken it for granted that the intentions of those who are willing to sit upon boards and attend committee meetings—meetings which to them would be mere weariness and vexation of spirit must be of the very best. Very good they undoubtedly are, but often they are not good *enough* to lead their possessors to

* Read at a meeting of the Civic Club, Philadelphia.

inform themselves of the matter in hand; and so the most monstrous blunders are protected and perpetuated by being swathed in the cotton-wool of good intentions. And, after all, are the people who are in demand no where else on the face of the earth so wonderfully self-sacrificing in finding their way to charity boards, and winning a little brief authority there? It will be better for us when our work there, as elsewhere, stands on its merits; when we have done once for all with the cant which claims for charitable service a sanctity above any other forms of service.

That many practical charity workers are gladly flinging aside all such exclusive claims, and are bringing their work into the free light of criticism, there are signs in plenty; witness this very conference to-night, where we are come together to express without fear and without favor our several convictions upon the training necessary to the successful performance of the work we have in hand.

I.

QUALIFICATIONS OF THE PAID CHARITY WORKER.

In attempting to set forth in some detail the qualities which should precede training, qualities which are an indispensable foundation for charitable success, I venture to place first on my list a very modest quality indeed. I suggest, in the first place, that one who would succeed in charitable work must be capable of succeeding somewhere else. He must have the faculty of taking hold of things by the right handle—a faculty closely allied with a good general education, and yet often divorced from it. In fact, a highly specialized education, one which has withdrawn a man for some years from his fellows and has prevented him from seeing much of life at first hand, would be likely to unfit him for effective charitable service. One may have admirable conceptions of society as a whole, and yet be quite unable to deal with the units which compose it. But all the mental discipline, all the strenuous thinking which is not inconsistent with an active participation in affairs and a healthy, human interest in one's kind—these we could wish for our charity worker. He ought to be married, I think, and able to appreciate the commonplace

pleasures and pains of every-day people. My ideal, you see, is the farthest possible removed from the monastic. He should be not only the head of a family, but a good citizen; one who is capable of taking a non-partisan interest in the affairs of his town and of his country. I have known intelligent and hard-working charity specialists, who have boasted that they were "in with the boys" and could get this or that little reform enacted without difficulty. As though any reform were worth while, until we have won for the masses of the people whom we would help a tolerably fair assurance that their rulers will neither rob nor corrupt them. Our charity worker, therefore, must be incapable of "playing politics;" he must be incorruptible, even when his civic courage may seem to do temporary harm to the cause he represents. And not only must he have civic courage, but personal courage—the ability to say "no" roundly when "no" is right. This quality will lead him into absurd and untenable positions, unless he have the saving salt of humor. (We are moving forward very rapidly, you see, into the most personal quarter of our charity worker's mind and character). If he have no sense of humor, what shall save his sympathy from degenerating into mere sentimentality? What shall save his theories from becoming wooden hobbies? What shall give his mind a healthy reaction from the harrowing, unrelieved miseries with which he must deal? And closely allied with humor is imagination, which seems to me a most necessary possession of the charity worker. Charity has suffered from the lack of it. We have felt keenly enough the misery which is at hand, but we have had no power of picturing to ourselves the cumulative miseries which are to come after; or else such visions have faded too quickly, they have not been vivid enough to influence our action. This picture-making and picture-holding power must be his, if the charity worker would not be quite swamped by gross materialism—materialism which finds its sole expression in charitable cash and charitable bricks and mortar. To say that our charity worker must have imagination, is only another way of saying that he must be an idealist.

In this formidable catalogue of qualities, I seem to be leaving out the very one of all others which occurs to you at once as indispensable for the charity worker; namely, the power

of sympathy. But if a man is intelligent, and human, and courageous, and humorous, and imaginative, it is quite safe to infer that he will be sympathetic too. Not only will he be sympathetic, but he will be reasonable. In that manly document, the will of General Armstrong, where he sets forth his hopes and fears for the school at Hampton, he warns his associates against the intelligent teacher who has no power of co-operation; adding, with characteristic point, "cantankerousness is worse than heterodoxy." This is true of charity work equally with educational work—cantankerousness is not only worse than heterodoxy, it is closely akin to it.

Now, if you ask me where you are to find any supply of workers with all the qualities I have mentioned, I reply that I have no idea, but surely the first step toward getting what you want is to *know* what you want. But I beg you to note that even all these qualities in one man (and you are very unlikely to find them there) do not, in themselves, make the successful charity worker; they only prepare the way for success, when special knowledge and training have been added.

II.

TRAINING OF THE PAID CHARITY WORKER.

One with whom I have had some correspondence on this subject, wrote the other day: "After all, is fitness not a matter of character, and not of training?" My correspondent evidently meant that, given the native ability, one gets one's training by doing the work, and, undoubtedly, many very skillful philanthropists, paid and unpaid, have learned in this way. But we are coming to see that there is great waste of energy, not to say great risk, in this method. For every good worker we gain, we must lose a number; and the loss does not stop there. We are dealing with human beings, and any lack of efficiency on our part is not merely our loss but theirs. Surely all the experience, slowly accumulated from all the successes and failures which have preceded ours, is none too much to put at the disposal of one who engages in any branch of such difficult work. "It is the duty of those who undertake to inaugurate better forms of social life," says Dr. F. H. Wines, "to know what they do. They can know only by

learning. And, having learned, it is their further duty to teach.' It is our duty to know and to teach. Slowly we are formulating certain principles which are common to and underlie all forms of charitable activity, and we are still more slowly adapting these principles to the care of children, to the relief of destitution, to the public care of paupers, and to the co-ordination and organization of charitable effort. The comparison is not yet an entirely just one, but, in a degree it is just to say that it would be as unfair to the public to trust to character alone in our charity work, as to set a young man up in the practice of medicine with no further outfit than a natural taste for the business and a willingness to learn from his own blunders. There are parts of our country where we still swell the death rate in this way, by permitting young men to practise medicine without proper training, but this very Foundation,* in which we meet to-night, is a protest against the practice, and, if my life is a long one, I hope to see a school of philanthropy, too, before I die.

Our universities have tried to meet this need of training by giving special courses in the administration of charities in their sociological departments, and, as emphasizing the need of such study and as a means of turning the attention of trained minds to our charitable problems, these courses have been of the greatest service. There is one danger, however, in the too exclusive attention to charitable theory which the university atmosphere fosters, and I can not refrain from quoting the words in which Mr. Loch pointed out this danger to us in Baltimore last May. "I fear," he said, "lest you should think that a short period of work on cases after a period of reading at college will be sufficient to enlighten us and show us what is good and what is evil in social work, in the administration of relief, and in charity. I assure you it is not so. The intellectual judgment that deals with 'cases' is formed very slowly. . . . It is a power that comes to us only by a constant comparison of our failures and successes and other people's failures and successes. It is marked by a skill similar to that which a medical man may obtain by general practice. To attain that in any conspicuous degree, as everybody knows, a long apprenticeship must be served."

* The College of Physicians and Surgeons.

The difficulty is to arrange any course of instruction which shall combine theory with practice under leaders who are skilled in both, and to make this course inexpensive enough to meet the needs of communities which are still unwilling to spend much money on mere training. This is the problem which our children's aid societies and charity organization societies have had to face. They are both committed to trained service, theoretically, whether volunteer or paid; but in practice many societies have put up with very unskillful service, notably in our smaller cities. To secure satisfactory paid agents, our charity organization societies in several cities have adopted, with modifications, a plan first tried, I believe, by the Boston Associated Charities. This plan, in brief, is to pay people to learn the business. Recent graduates of schools and colleges, who could afford, perhaps, to give some months to acquiring the necessary training in a new profession, have not that experience of life which renders them immediately available as agents; and the demand for good agents is so pressing, that some of our societies are willing to pay, while in training, those who are believed to have the other necessary qualifications. Sometimes a month or two of training will prove the probationer unfit; but this, as the general secretary of the Boston society has said, "proves the success of the plan." An agent in training who comes to the Baltimore society is given, first, a course of reading, which is modified to fit what are believed to be her individual needs. She is next placed under a district agent, to learn the clerical work, the work of making investigations, and the work of treating needy families through the agency of the volunteer visitor. Once a week she spends an evening with the general secretary, to be instructed in general principles, in the use of local charities, and in the ideas underlying these charities. She attends meetings outside her own district, and is present at all meetings of agents.

The plan is not only expensive, but we feel that the training is not broad enough; it specializes too soon. Then, too, the smaller places, where only one agent is employed, remain quite unprovided for. The impossibility of finding trained agents to take charge of these societies has made many of them charity organization societies in nothing but the name. "The more I

see of associated charity work in the smaller cities," writes a New England worker, "the more I feel that no one ought to take up the work without previous training; yet it is rarely that the workers in such places have had any experience. For such it seems to me that courses of lectures would be valuable, if they could be made practicable. Of course, this might be difficult on account of distance. I have often thought a sort of lecturer-at-large might be of great use to the cause. Or different persons might be asked to write papers on the different phases of the work, and so lists might be sent to different towns and courses of lectures there be arranged."

This difficulty is not confined to charity organization work. I have seen a conscientious board of trustees in search of an almshouse superintendent. I have seen those interested in child-saving work in search of a secretary. It is not enough to create in our charitable communities a demand for trained charitable service; we must try to supply this demand. The only suggestion I have found that seems to meet this need is the one made by Miss Dawes at the Chicago International Congress of Charities. She advocates the establishment of a training school for charity agents, such as the Young Men's Christian Associations have founded at Springfield, Massachusetts, for the training of their secretaries. At this school there are also courses for Sunday-school superintendents, and this suggests the possibility of establishing a school where there shall be courses for both professional and non-professional philanthropists. Such a school should be well endowed. It should be able to command the services of prominent specialists for courses of lectures; it should be situated in a large city, and its permanent corps of instructors should direct the practical work of its students, giving them theory and practice together. Under wise management, no endowed institution could be of greater service to the charities of our country. The effect of such an institution upon the paid workers would be to give them a standard of excellence, a professional standard, which would discredit inferior work, and the public would learn, in time, that trained service of such an exacting character should command reasonable rewards.

I can imagine that one objection to philanthropy as a profession is that vicarious charity is a poor substitute for

the real thing. People feel that, whatever we may gain in efficiency by putting such work under the management of highly skilled servants, we shall certainly lose in consecration and in the spontaneous expression of the charitable impulse. Experience points the other way, I think. Those societies which have been most fortunate in their paid officials, have usually been able to secure the largest and most devoted body of volunteers. In fact, an important part of a charity expert's training should be the development of his capacity for turning volunteer service to account. Writing of a charity secretary's duties, Dr. A. G. Warner has said: "He ought especially to possess the power of making it easy for volunteer workers, including the managers, to do really useful and encouraging work. This can be done partly through a capacity for continual invention and enthusiasm, but more through the assiduous attention to details that results in the smooth running of all departments of the work. The best-paid officer can work his life out and accomplish nothing, without a good board of managers; but, if not removed, a poor executive officer can balk and discourage the best board of managers ever organized. He may be faithful and yet useless; he may be active and yet mischievous in his very activity." Too often our paid workers have been selected for their ability to make it easy for managers to do nothing at all. There is no more fatal gift; and I should say that the supreme test of an official's ability is his power of helping others to do their best work. I have had experience of district agents who were faithful and painstaking, but who, brought in contact with a group of volunteer visitors, were as fatal as a Maxim gun; they were warranted to scatter as many volunteers as, by your utmost ingenuity, you could get together. There is but one thing to do with such officials. Though their virtues be many and conspicuous, they are lacking in the one essential, and should be encouraged to seek some other field of usefulness.

III.

OUR CHARITY ORGANIZATION SOCIETIES AS SCHOOLS FOR VOLUNTEER WORKERS.

I had occasion to speak a few months ago before a Philadelphia audience on this subject of volunteer service in connec-

tion with the work of the Charity Organization Society. I may be pardoned, I hope, if I digress somewhat from my subject to repeat some of the things then said, since I believe they have a vital connection with the matter in hand. The old idea of a charity organization society was that it was to be a sort of charitable clearing house, where our charitable balances were to be struck, and our activities were to be checked and regulated by an ingenious system of investigation and registration. It was a very business-like ideal, and I ventured the statement that this ideal had broken down; that investigation and registration, except in very close alliance with more personal and continuous work, had not been as effective as their early advocates had claimed they would be. I suspected at the time, and I have been made definitely conscious since, that many charity organization workers do not agree with me in this view. Only a few weeks ago, a lady, who is herself the efficient head of a committee of volunteer workers in a large charity organization society, said to me that the friendly visiting in which she was engaged always seemed to her a thing which had been "tacked on" to the society, and not an essential part of its work. The society was intended primarily, as it seemed to her, to organize the other charities of the city, and its most effective work was in that field. The clearness and straightforwardness of her statement was very helpful to me. It made it possible for me to see the wide difference between a society which aims to organize *charities*, and one which aims to organize *charity*. The one may be a most important factor in overhauling antiquated machinery, in economizing effort, in avoiding duplication and preventing mischievous rivalries; and it can soon show such important results in this field as to justify its existence. But the other will accomplish the same results by a slower, but, as I venture to believe, a sounder method. The society which aims to organize *charity* will recognize that the large factor of individual charity can not be left out of account; that our charitable societies and institutions can be no better, in the long run—no matter how perfect their scheme of organization—than the individuals that compose them. For the old clearing house ideal, therefore, some of our societies have substituted the charitable training school

ideal. The charity organization society has come to mean to them, not a place where information is systematically recorded and schemes of organization are hatched, but a place where a considerable body of needy families, believed to need special and continuous treatment, are selected from the investigations and registrations (which are merely necessary preliminaries to treatment), and are then placed individually under the care of the volunteers, called friendly visitors, who are to be trained to do this work. A careful record of this continuous treatment of families by visitors makes it possible to learn from our blunders, and establishes slowly a standard of volunteer charitable work. And it is only when we have acquired such a standard through first-hand experience, and have been able to impart such a standard to a large body of workers (who are not merely our workers, but are vitally connected with many different churches, institutions and societies)—it is only then that we are beginning to organize the charitable work of the city in any true sense.

I have often taken pleasure in pointing out that the chief end and aim of every charitable institution should be to render itself unnecessary. The trustees of almshouses should never lose sight of the fact that theirs is the important trust of rendering almshouses less necessary in the future; of preventing, by every possible means, the reckless and criminal multiplication of a distinctly pauper class. The managers of children's refuges and homes of the friendless should never lose sight for one moment of the need of training their little charges in such a way that their descendants will be unlikely to need institutional care. How, I ask myself often, does our own charity organization work stand this test? If we reorganize merely the form of our charities, if we give them only a new and smarter outside, are we indeed rendering ourselves unnecessary at any future day, however distant? There is no more depressing sight, I think, than to see a set of well-meaning men and women, who have read a little about new methods and have equipped themselves with some modern charitable machinery, drift slowly but inevitably back into the same old ruts, because they have no practical experience, no first-hand convictions about the needs of the poor. This is always happening, and it must continue to happen,

unless we can train a sufficient number of volunteers to become capable leaders through actual contact with poverty. And even actual contact with poverty is not enough. We all know people who have worked among the poor all their lives with great faithfulness, and have learned absolutely nothing. Experience, they say, is a good teacher, but some very dull people go to school to her. The men and women capable of leadership must have learned to apply reasonable theory to many concrete needs, and then to modify the theory by the results. The charity organization society which can train enough such leaders to supply the public and private charities with a leaven of experienced workers, has organized the city's charities in a very vital sense, and has taken a most important step toward rendering itself, in time, unnecessary.

Such work must be steady and continuous. There is always danger that very capable and energetic people may neglect their duty toward the younger generation of workers; one important duty of a trained volunteer is to teach. In our district conferences of visitors, which meet from week to week in the charity organization society, we find that work has to be conducted with special reference to this, rather than with reference to the mere expedition of business. For instance, the case of the family of a confirmed drunkard—man out of work, woman sick, five children—comes up for consideration. It is one of many such, and the mind of the experienced conference worker, classifying it at once by past experience, thinks quickly along the line of possible things to be done, and as quickly eliminates the impossible ones. But there are inexperienced workers present, who are just beginning their training, and, instead of saying, "This is the sixteenth family of the sort this week; we can not advise any assistance except temporary indoor relief, as it has been found to do more harm than good," the leaders are compelled, for the beginners' sakes (and often it is for their own best interest too), to go quite carefully into the family history and weigh and consider the *pros* and *cons*, being careful at the same time to draw out the new workers and so teach them to think for themselves.

This is what makes all this complicated and difficult work seem worth doing. There can be no thorough treatment without careful investigation, or without system and order, of

which registration is a necessary part. But the mere treatment of what is, after all, only a small fraction of the socially diseased, would not seem so thoroughly worth while, if we were not teaching a gradually widening circle to do honest, sincere, and efficient work, and so laying the foundation for a better charity in the future—a charity which is sympathetic, resourceful, and far seeing, a charity which is at once individual and co-operative.

If we can hope to give to one citizen in every thousand, say, a tolerably thorough training in charitable theory and practice, we shall have laid the foundation for a new charitable order. This once accomplished, it will hardly be possible for any one to start, with the best intentions imaginable, a costly charitable experiment which has already failed 10,000 times: one of our trained workers will be there with a timely warning. It will no longer be necessary to point out the evil effects of a denominational rivalry in charity: each denomination will have within it an influential representation of those who know the evils of such rivalry and stand ready to avoid them. No longer shall the manager of a foundling asylum regard the conditions which manufacture foundlings as part of the divine plan. An irate manager of a reformatory said to a fellow-member of the board, not long ago, "You don't seem to care for the *institution* at all, you don't care for anything but the girls!" Let us hope the day is coming when managers the world over will care nothing for the institution and everything for the inmates; and no one thing can hasten that day so surely as a training in charity which brings with it larger and saner views of the whole problem.

In insisting, as I have, upon the training school ideal for our charity organization societies, I would not ignore the fact that admirable training has been given to volunteers by other charitable agencies; notably by the child saving agencies for which Pennsylvania is so famous. I would not ignore the further fact that there are charity organization societies in this country to-day, in which not a manager ever comes in contact with the poor, ever learns anything about poverty except at second-hand; and the paid agents of these societies are heart-sick, discouraged workers, who are trying, some of them, at least, to hope against hope that it is all worth while.

For my own part, I am convinced that it is *not* worth while.

It is true that there are other functions to fulfil, and, on a board of management, some are good for one thing and some for another. Some there will always be who, when confronted with an individual pauper, will be as helpless as a bachelor with a baby, and even these may be made useful in some capacity. But my mind is quite made up that a charity organization society is not worth while, in which a majority, at least, of its managers are not engaged in personal service among the poor, in what Mr. Loch calls "case work," and in what we, on this side, call "friendly visiting."

In closing, let me repeat what I said at the very beginning. The tendency to laud our merely charitable intentions as in themselves peculiarly lofty and unselfish, has retarded charitable progress. If

Dreaming of deeds that we mean to do,
All complete, in a minute or two—
Something noble and grand and good,
Won by merely wishing we could—

if this is charity, why worry to study and experiment and compare? Why, indeed, should we strive so strenuously after knowledge and skill, if good intentions are enough? But I have noticed that people actively engaged in charitable work are slow to make such claims. When our workers go to the National Conferences of Charities each year, and the mayors of the cities in which we meet quote About Ben Adhem to us (as they usually do), and tell us what noble, self-sacrificing men and women we are, I have observed that we are usually rather shamefaced—we wish they wouldn't. Our feeling is due in large part to our native modesty, perhaps, but it is due, also, I think, to a feeling that charitable work is retarded by such special claims, that it ought to stand or fall on its merits; that there is nothing more praiseworthy about charitable service than there is about teaching, or preaching, or doctoring, or sanitary engineering, or any other bit of honest work. But, in relinquishing all untenable claims to importance, in placing philanthropy on a level with the sciences of education, theology, and medicine, we advance her true importance; for it becomes at once evident that, as a science, as a body of organized fact, she has lagged behind any of these. Education and medicine—the care of the mind and of the body—

have made enormous advances in our century, but in the care of social diseases, though we have made advances, there is still so much to do, ours is still, relatively speaking, such a disorganized field, that the very ripeness of our difficulties should command the highest courage and intelligence of our time. In claiming for philanthropy, therefore, a place among the professions and the sciences, I yield to no one in my sense of its importance and its possibilities. In striving to set a higher standard of charitable service, in aiming to bring order out of the present charitable chaos, in seeing to it, as some one has said, that our children's children administer their charities better than we are administering ours, there is room and to spare for the free play and exercise of every faculty of mind and heart that any, the best of us, may possess.

Baltimore, Maryland.

MARY E. RICHMOND.

FRIENDLY VISITING.

In friendly visiting, as we understand and practice it, there are two fundamental governing principles, one positive, the other negative. The positive principle implies the giving of personal service of every conceivable kind demanded by the situation and the case in hand. The negative principle implies the non-association of the visitor with any form of material aid.

A "friendly visitor" is a man or woman, usually a member of the more fortunate classes of society, who voluntarily goes to a family less fortunately situated than himself and carries to it the fruits of his education, his wider opportunities and more favorable experience, and undertakes patiently, generously, and persistently to lead these cramped and fettered lives into the knowledge and practice of something better than they have yet known.

The basic principle of friendly visiting is simple friendship, and its creed is "give thyself."

It is because almsgiving violates and destroys the essence of true friendship, which is equality, that it is incompatible with the office and aim of the friendly visitor and must be relegated, when the necessity for it arises, to the properly constituted relief authorities, and in nowise allowed to interrupt that deeper and more vital relation whose aim is development of character and self-respecting, self-sustaining citizenship.

To the end that the proper relation between the friendly visitor and the family visited may be established at the outset, care should be taken that the immediate and pressing needs of the family shall be supplied by the proper relief agencies before the friendly visitor arrives. Otherwise it might happen that the visitor would be compelled to give relief out of mere common humanity. The prophecy may be safely made that, with rare exceptions, the visitor will in such a case find himself immeasurably hampered by the false position in which he is thus unwittingly placed, in establishing the relation with the

family which he seeks, if indeed he does not discover that the inauspiciousness of the beginning has placed it forever beyond his reach. It is so much simpler to make a right beginning in any matter than to rectify a wrong one.

It is sometimes very puzzling to decide just what constitutes material aid—why a cast-off pair of shoes may be reckoned alms and a Thanksgiving turkey not. It may be assumed to be a safe rule for guidance, I think, that such things as one would give to a friend equally fortunate with oneself—such things as derive their chiefest value from the sentiment which appertains to them by virtue of the occasion—may be given without harm (and this reservation is most important) after the friendly relation has been established to the visitor's satisfaction. Not infrequently, too, the act of personal service which accompanies the gift so far outvalues it as to place it quite outside the pale of alms in the eyes of the recipients. When a visitor not only herself carries the dinner to the family but remains to cook the turkey, and even, in some cases, to participate with the family in the eating of it, an object lesson is afforded, beside which the intrinsic value of the materials employed sink into insignificance. It is just this relation of fellowship that the "new charity," of which friendly visiting is the climax, aims to achieve. It recognizes, without any undue expenditure of sentiment, that there is a starvation of soul infinitely more deadly than starvation of body; that to impart hope to the hopeless and courage to the faint of heart, to arouse a man or woman to self-respect and self-help by guiding him or her to greater usefulness in their respective spheres, is to render a service quite different in kind from that which any agency for relief aspires to give.

A friendly visitor is a missionary, whose mission is to teach not how to die but how to live; whose business it is to help the head of the family find work, if he desires work, and to inspire or shame him into desiring it, if he does not; to see that the children attend school; to give tactful hints on the preparation of food, the laws of hygiene and the modeling of garments; to help the growing boy or girl to a suitable situation, when the right time comes; to advise as to the expenditure of money; in short, to endeavor in every possible way permanently to uplift the *morale* of that particular home.

Does a family need clothing? It is sent to the Bethel workroom, where good second-hand garments may be had in exchange for a fair amount of work, the visitor making it a point to see that the required articles are collected from well-to-do friends and sent to the workroom, if they do not happen to be in stock.

Is a family in need of food or fuel? An order for either may be obtained from the board of control, and payment made by the sawing of a prescribed quantity of wood in the wood-yard of the Friendly Inn.

Not all cases are "worthy," however, and sometimes heroic measures are resorted to by the visitor, who must, on occasion, be cruel in order to be kind. Should a family be discovered to be the recipient of out-door relief, either from the city or private sources, and refuse work when offered, it then becomes the visitor's plain duty to see that all relief is promptly cut off and the family obliged either to work or to starve. Of course the visitor takes care that no absolutely dependent member is allowed to suffer.

It may be urged, however, that there is nothing new in friendly visiting, that good people have in all times gone into the homes of the poor in a spirit of helpfulness, and are daily doing so all about us, who never gave to themselves a name and who never thought of writing a paper about it. In what then consists the distinction between such friendly visiting and the "Friendly Visiting" distinguished by capital letters, which here claims our attention. Chiefly in this: that the visitor at short, regular intervals meets with and reports to a conference and so shares the combined experience of a number of people diverse in character, ideas, and occupation, but united in motive and in adherence to the principles of scientific charity. The visitor is thus always under the wholesome restraint of kindly criticism, which tends to make his efforts both wiser and more systematic, and to put a constant spur to his interest and endeavor. It also affords him the opportunity of profiting by the developments in other cases reported week by week, which soon take on all the absorbing interest of a serial story by Thomas Hardy or Mrs. Humphrey Ward. The conference is of immense value also in that it correlates all the powers and opportunities for helpfulness to each other's cases

of which the members are possessed, and in that it keeps the visitors in touch with all other branches of the associated charities, the secretary of which is always present at the meetings of the conference.

I have spoken at some length of the advantages to the less fortunate members of society derived from friendly visiting. What of the retroactive benefits to be reaped by society at large, not only in improved moral tone but in actual dollars and cents, through the enlistment of an ever increasing band of earnest, intelligent, systematic workers, such as I have described? Who shall gainsay that friendly visiting conducted on a commensurate scale would insure the final solution of the problem of pauperism?

Now one word as to the influence upon the visitor himself, or I will say herself, for as yet friendly visiting is very nearly a feminine monopoly. What woman can go helpfully week by week into one of these humble homes, and fail to bring back a renewed interest in her immediate neighborhood, and to her own family life an added sweetness. More than one visitor has taken to herself and put to practical experiment lessons in thrift and economy primarily intended for the betterment of her "family." In the process of instructing another in the economical remodeling of a garment or the tasteful retrimming of a last season's hat, a visitor perchance discovers that she possesses talents which can be profitably employed on her own wardrobe. Neither should it be matter for marvel, when one has matured, for the benefit of one's particular "family," the difficult science of living well on next to nothing a week, that she should bring to her own household arrangements an added thrift and care, which can scarcely fail to redound to the benefit alike of the family table and the family exchequer.

Thus a new reading is given to the old saying, "Charity begins at home," and in the light of a friendly visitor's experience it might be turned in this wise: "The truest charity for the home sometimes begins abroad."

Saint Paul, Minnesota.

LEONORA HAMLIN.

EMPLOYERS' LIABILITY.

The liability of employers of labor to their employés for injuries received is a subject which, while closely linked with industrial questions on the one hand, has also a direct connection with practical philanthropy. For this reason it merits the attention of students of charity and its practical administration. Some of those interested in the problem of pauperism have, indeed, already given it thought; for example, Dr. A. G. Warner, who refers to employers' liability as something which should be furthered by those actively engaged in charitable work.

The only general official statistics obtainable in this country as to the deaths and injuries of employés while engaged at their work are those relating to the railroads of the United States, which are to be found in the reports of the Interstate Commerce Commission. The last volume is the eighth of the series. It is entitled, "Statistics of Railways in the United States." On page 83 is found the following paragraph: "The number of railway employés killed during the year ending June 30, 1895, was 1,811, and the number injured, 25,696, being a decrease (as against 1894) of 12 in the number of employés killed, and an increase of 2,274 in the number injured." I quote again from page 92: "It appears that, during the year covered by this report, 1 employ   was killed for each 433 employ  s, and 1 was injured for each 31 men employed in the railway service. Of trainmen—that is to say, engineers, firemen, conductors, and other employ  s whose service is upon the trains—it appears that one person was killed for each 155 employ  s of this class, and 1 person injured for each 11 trainmen."

These are the deaths and injuries by accidents among railway workers alone. In collecting similar statistics as to other branches of industry the Federal Government lags far behind England, France and Germany, where the figures as to the

total number of deaths and injuries among the workers in mines, factories, etc., are carefully collected and published by officials appointed for the purpose. Yet our industrial development is certainly not behind that of these countries. We have armies of workingmen busy in mines, in factories, and in workshops, in the midst of more or less dangerous machinery. In some classes of these factories women and children are employed. Our tall buildings are famous, but there is scarcely a "skyscraper" that has not cost a human life, or at least been the scene of an accident resulting in severe and perhaps permanent injury to a workingman. Our great bridges have the same story to tell. In no part of the world are elevators in more general use than in our great cities, and the chapter of accidents connected with these, especially with the freight elevators of the business districts, is a long one. A factor which tends to increase the liability to casualties here is the energy with which Americans, whether employers or employes, drive their work. Industrial labor of all kinds is carried on at a rate of high pressure which astonishes foreigners. If we make a guess at the statistics of accident for our industries as a whole, basing that guess upon the figures for some of the European countries, with a little allowance for the conditions of intensity prevailing in industrial work here, we shall find that not far from 15,000 employes are killed, every year, while engaged in the regular course of their work, and that some 80,000 are injured more or less severely.

It is true that some of these accidents are due to the carelessness or the intoxication of a workingman, who may inflict injury upon himself, or, far worse, may bring death or life-long disability upon innocent "fellow-servants," who never saw his face or heard his name. Some are due to the neglect of employers to provide proper safeguards. But even with an elimination of the poorer grades of workingmen in dangerous trades, and with a far more general use of safety appliances than we now have, it would be impossible to prevent many, if not most, of these calamities. They are inseparable from the modern system of production and transportation. All reasonable precautions fail. Perhaps a secret flaw in plant or materials, purchased with the greatest possible care, eventually costs a score of lives. Not infrequently the accident and the

resulting wreck destroy all trace of their cause. The capitalist risks his money, and the workingman risks his life.

These statistics should be of interest to workers in both our public and private charities, since of the thousands of families thus deprived of their breadwinners, either permanently or temporarily, a certain proportion are forced to seek charitable aid of some kind. In the first place, the injured man perhaps lies for weeks in a hospital. If he is single, and comes out crippled for life, he probably finds it a hard struggle to earn a livelihood in his changed physical condition; and if of weak moral fibre, he sinks in the social scale and becomes a confirmed beggar or a pauper. If the victim is a married man, and dies, or is permanently maimed, his wife tries to keep the home together. Many women succeed admirably in this effort, but success depends not only on the individual woman, but also on the number and capacities of those dependent upon her. The real working people shrink almost morbidly from all official charities, except, indeed, from some of the medical charities. They would rather endure pretty sharp suffering than become applicants at any bureau of public or private relief. So it is, perhaps, only after some years of struggle, that the home is broken up, the old father or mother goes to the almshouse, and the younger children are placed in institutions. The older ones have long since dropped out of school and become breadwinners, at an age when the average boy or girl is quite unfitted, mentally, morally and physically, for any such position. This premature strain is too much for many of these luckless little workers, and those who do not die are but too apt to grow up wretched mockeries of sound manhood and womanhood. This particular class undoubtedly furnishes a certain number of recruits to the criminal and pauper element of the community, recruits who might have been saved to the self-supporting, self-respecting portion, but for the premature overstrain to which they were subjected.

Our present laws on the subject of employers' liability are very imperfect. In the March Bulletin of the Department of Labor for the current year, we find a number of judicial decisions in such cases, which illustrate this point very well. The same thing may be clearly gathered from a close reading

of the sixth chapter (of Liabilities of Master to Servant) in Mr. Y. J. Stimson's Handbook of the Labor Laws of the United States. Several European countries have more or less efficiently dealt with this modern problem by legislation, establishing indemnity for the victims. It does not appear that this policy has resulted in any marked increase of carelessness on the part of the workers. But it has been distinctly proved, over and over again, that the absence of all legislative restrictions in this regard does result in the neglect of a certain unscrupulous class of employers to supply proper safety appliances.

The English Parliament now has before it a bill introduced by the present government, which treats the matter along rather progressive lines. There is some opposition to the bill in two different quarters. The trade unions object to a clause which allows "contracting out." The employers resent the omission of the well known "fellow-servant" doctrine. Whatever may be the ultimate fate of the bill, its introduction will undoubtedly result in a thorough discussion of the subject in the English press.

In this country, only a minority of the states at present have employers' liability laws, and most of these are very imperfect. It is noteworthy, however, that public opinion has been slowly changing on this question, within the last few years, and that there have been resulting alterations in the policy of several states, especially in the direction of a less rigid interpretation of the "fellow-servant" doctrine. But the opportunities for litigation in damage suits brought by employes against their employers are still endless. In many cases, the injured man has no claim under the law as it stands. It must be remembered, too, that the average worker has little money with which to engage a clever lawyer to look after his interests, and to carry on a long and costly suit. Even when a verdict is given in his favor, the legal fees almost always eat up the greater part of the award.

In the complex fabric of modern industrialism, the principle that every man, woman and child should take care of himself, has no longer the force that it had before machinery attained its present development, and before our great cities became the swarming hives of industry that they now are. A

sign of the times is to be seen in our health boards, our public schools, our public charities. We have factory laws, and legislation upon many subjects relating to labor, such as statutory restrictions upon the work of women and children, and laws as to the time and method of payment of wages.

In many cases of accident, it would be most unjust to demand that the individual employer should pay a money indemnity for an accident for which the responsibility belongs neither to him nor to the workmen, all reasonable precautions having been taken on both sides. Very likely the plant and material have suffered, as well as the workers.

The system of "contracting out," which is somewhat in use in this country, has not proved a satisfactory solution here, any more than it has done in England, where it is practiced to a greater extent. The system is this. The managers of many large undertakings, such as railroads and great manufacturing establishments, start a relief fund or benefit society, to which both employers and workmen subscribe. It has been the almost universal custom, in such societies, to require that the members should enter into contract not to sue the company in the courts for injuries occurring in the course of their employment. The working element, both in this country and in Great Britain is opposed to "contracting out." To go into the reasons for this opposition would be to raise industrial questions which have no place here. But the fact that this feeling is very strong among the people who suffer most from this class of accidents should receive fair consideration from all just-minded persons interested in the improvement of social conditions.

Perhaps the best solution of the problem would be to consider the sacrifice of human life or health as a part of the regular cost of production, to be charged in the calculation, like wages and interest, and, like them, finally to be borne by the consumer.

The present arrangement, which attempts to lay the greater part of the financial burden upon innocent victims, is in the end a far more expensive one to the community. For it is not solely the money of the taxpayer which enters into the question; it is also the moral fibre of such men, women, and

little children as have been and are now in process of being thrust down, through the lack of some just treatment of this subject, into the degeneration of chronic pauperism.

New York City.

MARY S. OPPENHEIMER.

SOCIAL DISCONTENT—ITS EXTENT AND CAUSES.

"Man's unhappiness comes of his greatness." "He feels within himself an infinite void, that God alone can fill." These quotations from Carlyle and Bossuet seem to me to express the sum of the whole matter, and point not only to the disease but to the cure.

Social discontent is not confined to any rank of society, nor to our generation. It is old as Isaiah. Mrs. Deland's story in the April *Harper* expresses the phase of it that is to be observed among kindhearted and philanthropic people. They see strife between employer and employed, and know that peace should take its place, because the two are brethren. They see wealth and luxury on the one side, and poverty and distress on the other. And they resent the sharp contrast. They desire to cure the evils of society, and beat with impatience against what seems to them a wicked wall of separation. On the other side of the wall, too, jealousy of superior wealth and power, and consequent discontent are often to be found. But I think there is as much of it on one side as the other. From my boyhood I have been interested in the hardworking people, who are the majority of our citizens, whose daily bread is earned rather by the toil of the body than of the mind. I was educated in the public schools. For six years I spent a part of my time in collecting the rents of tenement houses. I have always made it a point to cultivate the acquaintance, and, when I could, the friendship of mechanics and laboring men, and to this end I have sought the great advantage of residence in a settlement, the East Side House. I have examined them as witnesses, and studied them as jurors. I have done work in their political clubs. As a result of this varied experience I am distinctly of the opinion that there is as much social discontent among the educated, who live upon the income of accumulated property or upon the labor of their brains, as there is among those who

live by the toil of their hands. Of the state of mind of the wretchedly poor I am not competent to speak. But I am well satisfied that in New York there are hundreds of thousands of respectable citizens, who live in the better class of tenement houses, who earn an honest living, whose children go to the public schools, who are comfortable and self-respecting, and on the whole are contented with their state and enjoy it.

I have mentioned one cause of social discontent, and that is the fact that God made man so that His creature could not be satisfied with any amount of physical comfort, nor with any degree of selfish enjoyment. This is a discontent to be thankful for.

But there is another cause of social discontent that is to be overcome. That is ignorance. First of all, it is ignorance of one another. The mill owner, whom Mrs. Deland describes, does not understand his men. He looks upon them as unreasonable enemies. When a delegation visits him on their behalf, he twits the delegates with their inconsistency, and does not listen to their reasons. Equally, on the other side, the men do not know him, nor the business conditions that more or less influence his decisions as to wages. Mutual ignorance always breeds mutual distrust. One great advantage of labor organizations is that they provide a means of communication between employer and employed, that often leads to mutual understanding. A serious disadvantage is that they do produce a separation between the employer, who wants to know his men personally, and the men themselves. Mr. Abram Hewitt once said that, when he first became a member of the firm of Cooper, Hewitt & Co., he knew every man in their employ. Thirty years later, he did not know one personally. This is a common experience, and a very unfortunate one.

In the second place, there is a general ignorance of economic laws. The most common form of this is a blind faith in the power of legislation. Now, I do not deny that legislation on certain lines may be very useful. The state owes it to every citizen to give him opportunity, and to protect him from cruelty. The first purpose justifies the public school and the hospital. The second justifies the laws for the regulation of

factories and shops, and for the prohibition of child labor and the like. But when the state gives to every individual all the opportunity that the law can give, to earn an honest living, according to his natural ability, and when it protects him from cruelty and injustice, it has, in my humble judgment, done about all that the state can wisely do. Whether I am right or wrong in this view of the functions of the state, we will all agree that there are economic laws, as certain as gravitation, which legislation can not change nor overcome. Ignorance of these laws leads to extravagant expectations, and these beget disappointment, and disappointment is the mother of discontent.

A third cause of social discontent is selfishness. This also is to be found in every rank of society. It is detestable in the employer, who cuts wages down to the lowest possible point, and exacts from the weak every penny that the law will let him. It is also odious in the trades union, which strives to prevent every non-union man from earning a living. Thus manifested on both sides, it brings on industrial war between both. It is hard for selfish men to realize that their real interests are identical. Until they do, each will be discontented with evils which his endeavors only aggravate.

As Christian men we can—we must, if we are true to our calling—do much to extend that Christian brotherhood which Christ came to establish; and which is founded in love of Him, our elder Brother, and in acquaintance and sympathy with our fellowmen. We can not make all men equal, either in wealth or in strength or in wisdom. But we can do our part to make each man realize that these are the gifts of God—not to be hoarded, not to be squandered, but to be used by the possessor as a sacred trust for his brother man. Thus, and thus only, as it seems to me, can we lay the axe to the root of the tree of social discontent.

New York City.

EVERETT P. WHEELER.

THE EDUCATIONAL VALUE OF MANUAL TRAINING.

What a contrast between the school of to-day and the school of fifty years ago! Not for one moment would I disparage the noble work done by the old district school, in spite of its bad methods. I only desire to call attention to the enormous change in the point of view brought about by the spirit of scientific inquiry, which, not content with prying into the secrets of nature, must also try, with test tube and scalpel, to penetrate and unveil the mysteries of soul and spirit. The psychologist, wearied with the never-ending strife between the idealism and realism of the seventeenth and eighteenth centuries, has in these later years turned physiologist, and he is now bombarding the citadel of the unknown with "ganglia," "nerve centers," "grey matter," "reflex action," and a host of other anatomical ammunition, by which it is apparently hoped to capture that hitherto impregnable fortress, the mystery of mind evolution.

But the latest and most hopeful departure, so far as education is concerned, is the movement toward a systematic study of the child in all stages of growth, from gestation to adolescence. How absurd it would have seemed to the educator of revolutionary days, to talk of discovering educational principles by gravely collecting in a book such observed phenomena as a baby's behavior towards a feather, or its deportment when deprived of its nursing bottle! Perhaps it would appear equally strange to him, to discuss the teaching of morals through a knife and a jack-plane.

Manual training, although a much-discussed topic in these days, has not been in the public eye long enough to be at all venerable. In 1876, at the Philadelphia Centennial Exhibition, there was an exhibit from Russia, which was probably the first introduction of manual training to the notice of the American public. Such training was promptly recognized as a valuable educational agent by the Massachusetts Institute of Tech-

nology, and, through the energy and foresight of Professor Runkle, it was made a part of the curriculum the following year; but it was fully ten years before any city seriously contemplated the advisability of introducing it into any public school below the grade of the high-school. Even now, it has made very little headway in any schools except high-schools, outside of "institutions."

Within the last three years there has, however, been considerable activity among institutions of a charitable and reformatory nature, in the introduction of more or less well-considered schemes of shop instruction. Most of these attempts by institutions have been in the direction of trade instruction, on account of its supposed commercial value to the pupil in his future career. In my judgment, altogether too much stress is laid upon the utilitarian aspect of manual training, and the many are being sacrificed to the few.

The present development of manual training at the Lyman School, of which I am the principal, is the outcome of nearly eight years of experiment. Carpentry had been tried, the year before I took charge of the school. A dozen boys out of 120 had been instructed, and had done as well as boys usually do, but the results were pronounced by the trustees wholly inadequate, both in respect of the number reached and of the interest awakened.

In the winter of 1889, while casting about for some promising scheme of tool work for my boys, I was invited to visit the North Bennet Street Industrial School, in Boston, where I found a Swede trying to induct a dozen unruly boys into the intricacies of sloyd work. On the opposite side of the hall was a class in ordinary carpentry, taught by a good carpenter. The discipline was much better, and the half-dozen boys were doing all they were instructed to do, but in an indifferent, half-hearted manner. After careful observation of both classes, I became impressed with the fact that, while the discipline of the Swede was miserable, the character of the work was so interesting that the boys in his class as a whole were keen and wide awake, while the boys in the class in carpentry were quite the opposite. On examining into the nature of each course of work, I had no difficulty in making an immediate decision that, for boys from ten to fifteen years

old, the Swedish sloyd was by all odds the better of the two.

Allow me to quote the definition of sloyd in the Century Dictionary: "Sloyd is a system of manual training, which originated in Sweden. It is not confined to wood-working, as is frequently supposed (though this branch is most commonly taught), but is work with the hands and with simple tools. The system is adapted to the needs of different grades of the elementary schools, and is designed to develop the pupils mentally and physically. Its aim is, therefore, not especial technical training, but general development and the laying of a foundation for future individual growth."

We have in our school extended the sloyd course of manual training to include wood-turning, advanced carpentry, and forge work. I can not better give you the spirit of such training than by quoting the principles of sloyd, as formulated by Mr. Gustaf Larson. "(1) The progression of the exercises should be such as to secure constant and proportionate development of mind and body. (2) The exercises should be so arranged that each model will prepare the way for the next, both physically and mentally. (3) The exercises should always result in a finished article of use. Sloyd claims that, by means of a finished model, a continuous intelligent interest is obtained. The inspiration which comes from the use of the creative instinct is as valuable in drawing as in any other lesson, and, therefore, the drawing models should be, as far as possible, objects of real use. (4) The proportions and outlines of the models should be such as to create the æsthetic sense, and the construction simple enough for the child to reproduce in drawing. (5) The models should admit of a judicious variety of exercises and form. (6) The work should be of such a character as to admit of the best hygienic conditions. The positions assumed in tool work should counteract, as far as possible, the ill effects of long hours of sitting in school."

To this enumeration of principles I beg to add the following observation of an English writer: "As a discipline supplementary to that of drawing and modeling, workshop instruction, by whatever name it may be called, is valuable as teaching a knowledge of substances in addition to that of form. . . . It may be made an instrument of education

similar in many respects to practical science. . . . That the training of the hand and eye and the development of the mental faculties are the objects to be aimed at, should never be lost sight of."

A more fundamental principle than any enunciated above, corroborating the sound sense of manual training schemes, is thus tersely put by Dr. Tracy, in his "Psychology of Childhood:" "The child is exceedingly active. To move his muscles is for him an absolute necessity, and the wisest methods in child training are those which recognize this fact, and, instead of repressing his activity, direct it into the best channels."

A line or two from the annual report of the Lyman School for 1888-89 will show the temper in which the work of building up a manual training-school was entered upon: "Hands are the only capital these boys possess, with which to enter on the struggle for existence. They need a power of thinking carried to the ends of their fingers. The system followed is the Swedish, and the work is planned with reference to its educational value alone—to teach the boy to think, to judge, and to give tangible form to his judgment. Unless it proves a mind-awakener, a provoker of thought, the system will count for little more than a failure."

This was written about the time of organizing the first class in sloyd.

The elementary class from the outset conferred its benefits impartially on every boy in the school, unless he were a cripple or of defective mind. Dullness never ruled out a boy until he had demonstrated his incapacity by a long trial. One thousand and sixteen boys had received the benefit of the elementary class by the first of October last, which was practically every boy who had remained in the school any length of time or was not in some way incapacitated for the work. The degree of need of manual training is indicated by the fact that, out of fifty boys, only five knew how to grasp the knife and wood in such a way as to whittle properly and in safety to themselves. Does the small percentage of Yankee blood account for this?

While elementary shop work reaches all pupils, the advanced course is taken by scarcely one-third. It follows and is supple-

mentary to the first course. Promotion to the advanced course rests upon ability and attainment. Boys who receive it give some promise of making good mechanics. It is not attempted to carry all the boys through the elementary course. Each one gets one hundred or a few more lessons, each two hours long. The more capable can complete the course, or very nearly so, in this time. The poorer fail at about the twentieth or twenty-second model. The dove-tail joint is the mechanical quietus of many a boy. He has by this time tried to gain the mastery of some forty tools. Although he may never make a skilled mechanic, he has gained much in hand-skill and learned invaluable lessons of a moral nature.

The advanced course consists in more difficult carpentry and in wood-turning, and there is also a series of lessons in iron forging. The courses in wood and in iron are each of about two hundred hours, or two hours a day, five days in each week, for twenty weeks. The models in both the elementary and the advanced course are each some useful article, the value of which the boy can readily see. The finished work is always given to the boy for his own, if he desires it. Most boys prize them highly, as the records of their struggles and triumphs.

The skill and love of tools called forth in our manual training classes is turned to practical account in a multitude of ways about the institution. Several of my cottage masters are handy with tools, and, under their lead and direction, a great variety of work, requiring more or less mechanical skill, has been accomplished. One group of boys has built three roomy storehouses for fruit and vegetables out of stone and wood, and they are really creditable structures. Another group has built window screens for five of our cottages, besides making seventy-five or eighty hand-sleds; while another group, whose master is a skilled mechanic, has turned out hand-made storm-sash, paneled doors, a cabinet bookcase of quartered oak, and at present has in hand some fine cabinet-work.

A hay barn, eighty feet by forty-four feet, and a cow barn, one-hundred and forty-three feet by forty feet, stand finished and occupied, as a testimony to what boys of fourteen to sixteen years, under training and direction, can do. During

all last winter the boys were out planing, boring, fitting timbers, and doing good work in weather so inclement that many men would have flinched, but they seemed to enjoy it and grew hale and fat upon it.

Let us briefly glance at a few of the results of this training on the boy himself, apart from the skill it imparts. First, because most important, it leads in the direction of truth-telling by inexorably demanding exactness. "Pretty near," "Well enough," "Almost," will not do. So long as the rule shows a fraction of variation from the required measurement, he has a critic who gives him no peace, and especially is this true when a joint is involved. The gap which the wood should fill completely looks ugly—it offends the boy's sense of symmetry. He may not fill the space with sawdust or putty. His only remedy is to make the next joint more perfect.

There was in the class, a short time ago, a French boy, of good native ability, who thought a little variation from accuracy made small difference, and who could not be convinced of the importance of exactness until he began to make dovetail joints. The joint carried the day, and ever since he has been one of the most accurate of workers. It has taught him a moral lesson on the "trifles which make perfection," which nothing except his muscular sense could have carried to his brain.

One boy told his teacher, of his own accord, that he never realized what it meant to be just, true, and honest, until he tried to fit a half-inch pin to a half-inch boring. The repeated effort to get it just of the right size, and finally, perhaps, having it fall out of the hole, because his eye and judgment were not exact enough, suggested to him that word and fact ought to fit each other as pin and boring. Constantly recurring cases of this kind show that well conducted manual training is most practical honesty teaching.

Further, the various joints, as they are worked out, lift the boy's standard of excellence. A poor joint is always a weak one, and it is not often that the poor worker reaches the second joint without having greatly amended his idea of good work. Careless, heedless boys are especially benefited by manual training. They absolutely can't get on without sloughing off their heedlessness. They are generally caught by the novelty

of the work, and after their fashion are eager to participate in it; but at the very outset they are compelled to do what they have never before done—give a degree of sustained attention. At every step forward, if their attention fails, their work trips them. This wooden teacher is implacable, and so, between the grip of their interest and the relentlessness of their model, they are gradually forced out of rooted habits of carelessness and slovenliness.

I have in mind a number of most marked cases of this very kind. One little fellow, who was careless to the point of recklessness, having spoiled his material, asked for more, but was told that he had used his share and must abide the consequences. After standing uneasily first on one foot and then on the other for perhaps ten minutes, watching others pull away from him, he said to the teacher, "Please, mayn't I have a piece out of the waste box?" Being informed that all those pieces were too small, he said, "But I have a little money; can't I buy it?" Seeing his eagerness, the teacher gave him another piece, and he ultimately did quite careful work.

Here is fresh material for the most concrete of moral lessons. The main value of manual training, whether in the public school or the reform school, is not commercial, but mental and moral.

A larger percentage of these boys are violent tempered and impatient than will be found among average school boys. Several of these violent ones, who at first would throw down tools and sulk for ten minutes at a time, spurred by their chagrin at the sight of others' success, have gone to work, ashamed of their senseless rage at a piece of dumb wood, and have developed, in the class and elsewhere, considerable patience and self-restraint.

A boy who was easily discouraged and ready to give up at every difficulty said: "I can't do this, it's too hard!" "You can polish floor, can't you?" said the teacher. "Oh, yes!" he replied. "Try it for ten minutes." At the end of the ten minutes he concluded that the difference was not in the hard work, but in the use of his will, and he never after said that the work was too hard for him.

It has very rarely happened that any occasion has arisen to render it necessary to inflict punishment for misbehavior in

the manual training-classes. No boy has ever been suspended or expelled from the class for misbehavior or want of interest.

It is an almost unheard-of event for a boy to attempt to run away from the school, while in one of these classes. The effect upon the boy in his other work and deportment in the school is often very marked. One boy, who was very dull and backward in his studies, and was in fact almost illiterate, has become intensely interested in learning.

Observing officers remark the difference between boys who have received manual training and those who have not, in their power of concentration and ability to take and follow directions, and in their executive ability and judgment.

Would not all these ends be attained by teaching trades? Would not the boy be better fitted to cope with the serious business of earning a livelihood, by mastering some one trade, rather than by taking a course which is arranged purely for its educative effects? The question is a fair one, and it demands an honest answer. I moot it, because it seems to be assumed, by the majority of institutions which make any pretence at systematic shop instruction, that trade instruction is the better plan. The form of the question assumes that all boys should be taught a trade. Otherwise, we would be compelled to acknowledge that trade instruction would not possess the same educative value for the boys as a whole, and so the good of the whole would be sacrificed to the benefit of a limited number.

No one will for a moment dispute that such a course of manual training as I have here outlined must serve to indicate clearly who have mechanical ability sufficient so that it will pay to cultivate it. Now, after watching these classes for seven years, I do not find that there are more than ten per cent who would, under favorable circumstances, make first-class mechanics (carpenters, plumbers, blacksmiths, masons, and the like). From two-thirds to three-fourths might go into a shop and speedily learn to run some machine and care for it properly. Now, would it be wise or right to maintain expensive trades in an institution of, say, three hundred inmates, for the benefit of thirty, who might become skillful, and who are probably the best able and most likely of any to make a shift to take care of themselves, when released?

Again, the majority do not know, at the age of fifteen, what trade they are good for; and the chances that they will exercise the skill obtained to commercial advantage are so dubious, and the circumstances which condition the exercising of the trades for which they have been prepared are so uncertain, that, all things considered, a great good for all is subordinated to the somewhat doubtful advantage of a few, if trades only are taught. I have nothing to say against carrying the capable ones along as far and as fast as is possible, nor against turning out as many thoroughly skilled artisans as time and money will allow, provided the preliminary and more important education of manual training is not denied to the mass.

The question which will here naturally arise: "Can you show by the conduct and success of released inmates that your theory is a sound one?" Of course, a categorical answer to such a question is not possible. I will give a few examples for what they are worth. Three difficult boys to place have been accepted by different mechanical shops, because of the training received in our classes, and are making good records. The unions won't allow boys under eighteen years of age to be taken on, where they have influence. Out of twenty who made more than average progress and have been out two years or more, eight obtained more or less employment, on account of their skill; only three, however, seem likely to stick to work with tools. One of the most skillful turned to canvassing, because at that he could make more money. Another voluntarily sought employment with a wealthy farmer in another state, because he was ashamed of having been in a reform school. Two became mill hands, two expressmen, two clerks, two were in boot shops, one owned a fishing boat, one was a barber, two had been arrested, and the other three had worked at a variety of jobs. Eighteen of the twenty had made a fair record for good behavior. This is a fair sample of present results. What is the interpretation? First, that any particular form of hand-skill is a very uncertain reliance, unless it is mechanical skill of a high order; second, that other forms of labor are frequently better recompensed than work in mechanical shops; third, that the community and class of pursuits most in vogue in it often settle the question what the boy shall do for a living.

Again, machinery cuts such a figure in almost all trades, that he who seeks mechanical work must, in the majority of cases, learn to manage a machine, which makes, perhaps, only one small part of a finished product. What prescience will enable a boy or his master to foresee the circumstances that must determine his industrial career, so as to give him the trade instruction which will fit him for that?

The boy who has had a good course in manual training is undoubtedly more valuable, in any line of work which he may find to do, in proportion as the work demands skill. Where the boy has taste and ability, and his independence of character will not be affected by keeping him a little longer in the institution, in default of an opportunity to learn the trade he aspires to outside of the institution, I would teach him, if possible, in the institution. I have a boy who is seventeen years old, who was given what we had for him in a mechanical line, and, as he had no good home to which to go, and we could not find anything in the mechanical line for him, we secured a good home for him with a farmer. This was about six months ago. He did not stay a week. We brought him back to the school and set him to work with a painter on the institution buildings. After a few weeks, he showed more interest than he had ever manifested in anything, and said: "If I can only stay and learn to do painting well, I am sure I can earn my living, and I am willing to stay and work hard, and will give you no trouble, if you will only let me learn." I granted him what he asked. He promises to make a good house painter, but, what is better, shows more manliness than I ever expected to see in him, for he has many peculiar and undesirable traits, though considerable force of character.

I am giving a little other trade instruction to meet the needs of individual boys who, for one reason or another, can not readily be placed where the chances of their doing well will be good. I hope to extend the work a little in a modest, tentative way. I am very much opposed to institution life for any boy who can be safely cared for otherwise, but, while he stays, I want to do everything I can for him, to insure his future success. My heart goes out in pity for these unfortunate boys, who are thrust into the fierce battle of life at such a disadvantage. One has said: "To every young man, life is

especially hard. As he goes into it, he needs the sympathy of all who love him. He needs the prayers and the help of all his friends." If this is true of the average young man, how about our boy with the brand of a court record upon him?

When you ask me what I am doing for him, all I can say is that I am trying to get salvation into his body, mind, and heart, by every intelligent method I know of for dealing with young minds. My workers are the best and most devoted that I can find. What we say of the ultimate effect of the work must be largely a matter of faith in the principle that all mind, so far as it is normal, grows and develops in about the same way. In order to restore to these unfortunates as nearly as may be that which has been denied them in their early years, I know of no methods other than those which appeal to average immature minds. If the harvest is not forthcoming in all cases, it must not be laid altogether to the character of the seed-sowing. It must be remembered that in the subsequent years there are droughts and storms, and there may be frosts to contend with, ere the fruitage. I rejoice that to-day we see in some ways with a wider vision than did our fathers. When they said that institutions are primarily for the protection of society, and only incidentally for the benefit of the individual, they saw some of the truth, but not the whole. They apparently failed to see that the best protection society can have is a reformed inmate, and re-forming comes largely through in-forming by a variety of educational processes suited to the wants and capacity of the individual.

THEODORE F. CHAPIN.

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THE NEW YORK CITY CONFERENCE OF CHARITIES.

The Conference of Charities of the City of New York held its last regular meeting on May 26. The topic of the meeting was "Legislation, proposed or enacted in 1897, affecting charitable interests." Hon. Frank D. Pavay, of the Senate of the State of New York, presided. The library of the Charity Organization Society was well filled, and an unusual interest was shown in the proceedings.

Dr. Peter M. Wise, president of the State Commission in Lunacy, spoke on legislation relating to the state hospitals for the insane. He stated that several bills, which apparently had for their purpose the introduction of politics into the management of the state hospital system, had not been reported from the committees. Although many bills relating to the insane had been introduced, none of importance had passed, except the special tax levy for the maintenance and extension of the state hospitals. The special tax levy for the support of the insane had been fixed at 1.1 mill, and would yield about \$4,900,000, a more generous provision for the insane than had been made by any preceding legislature. At least \$4,000,000 would be required for the current expenses of the state hospitals, leaving about \$900,000 for repairs and additions to buildings. A larger sum even than this was needed to relieve the very serious overcrowding in the asylums of New York city and Brooklyn, which had been transferred to the State during the past two years. Dr. Wise commended most highly the state care system, as opposed to the plan of caring for the insane in poorhouses and in county asylums. The name of Miss Louisa Lee Schuyler, he said, would always be identified with this most important reform in the lunacy legislation of New York.

The Secretary of the State Charities Aid Association, gave a very brief *résumé* of the provisions of the "charities

chapter" of the Greater New York charter, as finally adopted. The essential feature of the chapter is that there shall be a board of three salaried commissioners of public charities, one of whom shall have "administrative jurisdiction" over the public charitable institutions in the boroughs of Manhattan and Bronx (the present New York city); one over those in the boroughs of Brooklyn and Queens, and one over those in the borough of Richmond. The three commissioners, acting as a board, are authorized to adopt rules and regulations for the administration of the department, to prepare the annual budget for submission to the Board of Estimate and Apportionment, and to take the preliminary steps in the construction or alteration of buildings. The new charter expressly prohibits the distribution of outdoor relief, except to the adult blind; requires each commissioner to provide suitable shelter for vagrant and homeless persons in his own boroughs, and directs investigation to be made into the circumstances of such homeless persons, and that those who are found upon investigation to be vagrants shall be brought before magistrates. The charter also provides that no public money shall be paid to any institution for the support of any destitute child, except such child be accepted as a proper public charge by the commissioner for the borough in which the institution is located. Moneys paid by the city to private institutions for maintenance shall not be expended for any other purpose.

Mr. Mornay Williams, president of the Juvenile Asylum, "pronounced a benediction" upon two bills which had been passed by the Legislature, but had not become laws. As his remarks were not to be eulogistic, they might properly be brief. One of the bills referred to, known as "The Poor Mothers' Bill," authorized the Society for the Prevention of Cruelty to Children to return any child from an institution to its parents, and authorized the city thereafter to pay the parents the same amount per week for the support of the child as the institution had been receiving from the city for its support. This well intentioned attempt to establish a most pernicious system of public outdoor relief had happily been frustrated by the veto of Mayor Strong, before whom the bill came for a hearing, being a special city bill under the revised

constitution. The second bill authorized the State Board of Charities to establish rules and regulations concerning the placing out of children; made it a misdemeanor to place out any child in violation of such rules, and required such rules to provide that in every case a child should be placed with a family of its own religious faith. Mr. Williams held that this bill would interfere seriously with the placing of children in families. In his institution there are many Hebrew children, many of whom are now placed with farmers. As there are few or no Hebrew farmers, it would be necessary to retain these children indefinitely in the institution, or else to return them to their parents in the city. The bill failed to secure the approval of the Governor.

The secretary of the conference stated briefly the substance of a report submitted by the standing committee on vagrancy. The committee considered that on the whole the policy of the city in dealing with homeless men and vagrants had been more satisfactory during the past winter than ever before. All of the police station lodging rooms had remained closed during the entire winter. Late in December, the charities department opened a city lodging house, the operations of which had been very satisfactory. The number of lodgers during the first four months of 1897 had been as follows:

	Men.	Women.	Children.
January.....	7,909	302	—
February.....	7,154	479	37
March.....	5,441	595	34
April.....	4,405	578	43

Each lodger was questioned as to his circumstances and asked to give references. Such investigation as was possible was made, and those who were found to be confirmed vagrants were taken before magistrates, upon their second or third appearance at the lodging house. During the four months, 896 of the lodgers were sent to magistrates, and nearly all of them were committed to the workhouse. On Sundays no court was held, and the number of lodgers on Saturday night was always double, and sometimes treble, the number of lodgers on other nights of the week. The workhouse had become very much overcrowded in the course of the winter. The committee deplored the defeat of the farm colony bill,

proposed in behalf of the Conference, which passed the Senate, under the leadership of Senator Pavey, but was defeated in the Assembly, through the efforts of the leader of the minority, Daniel E. Finn, Esq., of New York city.

Mr. Finn, who had expected to be present, being unavoidably detained, sent a letter stating his objections to the farm colony bill. Mr. Finn's most serious objection was to the indeterminate sentence. It seemed to him arbitrary and revolutionary, that, for the offense of vagrancy, disorderly conduct, or even habitual intoxication, an American citizen should be committed to an institution in which he might be detained for a period of three years. Mr. William M. F. Round, secretary of the New York Prison Association, replied to Mr. Finn's objections to the bill and defended the indeterminate sentence as the most humane method of dealing with such offenders.

Mr. John Harsen Rhoades, president of the New York Eye and Ear Infirmary, spoke upon dispensaries, and particularly upon a bill which had been passed by the Legislature, but did not receive the approval of the Governor, which proposed to authorize the State Board of Charities to establish rules and regulations for the government of dispensaries. Mr. Rhoades considered that there were serious evils in connection with the undue multiplication of medical charities. He thought that the older and stronger dispensaries should secure salaried medical officers. He thought also that dispensaries should refer all serious cases to properly equipped hospitals, and not attempt to treat them with their own limited facilities. Mr. Rhoades considered that the bill was in the right direction. Rev. David H. Greer, of St. Bartholomew's Church, congratulated the Conference upon the defeat of the bill. His church had recently undertaken to fulfill the divine injunction, "Go ye and heal the sick," and, when it applied to the State Board of Charities for permission to become incorporated for this purpose, such permission had been refused. If the bill in question had become a law, the refusal to grant such permission would have effectually prevented his church from undertaking the work. There should be investigation, and those who are able to pay should be made to pay; but who are better able to make such investigation than the authorities of the church?

Dr. W. Washburn, of the County Medical Society, spoke in favor of the bill. He stated that Dr. Greer's proposal had been opposed by large numbers of the medical profession residing in the neighborhood of the proposed free clinic, on the ground that the medical charities in that part of the city were already numerous, and that all who needed free medical attention could already secure it.

New York City.

HOMER FOLKS.

WORKING WOMEN'S CLUBS.

At the third convention of Working Women's Clubs, held in Philadelphia last April, and of which brief mention was made in the May number of the CHARITIES REVIEW, action was taken looking to the formation of a national league of working women's clubs. It had been found that many scattered clubs existed which had no connection with any state association of working women's clubs, and that there had been waste of effort and much unnecessary experimenting, due to the lack of any central organization, where information about clubs could be stored and from which it could be distributed. If the plan of a national league receives the indorsement of the six state associations, an executive board will be selected, to have charge of publications, correspondence and the general work of promoting the growth and welfare of the clubs. Further details will be published in an early number of the REVIEW for the benefit of those who wish to organize clubs or to put clubs already organized in touch with the national league.

It is easier now than in April to speak of the Philadelphia convention, for then the seven sessions and the many social events so hospitably planned by the Pennsylvania association left the 165 out-of-town delegates in no critical mood. The questions treated at New York in 1890, and at Boston in 1894, were confined almost exclusively to educational topics and to the details of club life and management. With stronger organization and longer experience, it was almost inevitable that this third convention should accentuate industrial problems. Not only were these intelligently and impartially discussed, but the interest and close attention of the delegates might have put more pretentious gatherings to shame. Through sessions lasting sometimes from three to three and one-half hours, the delegates' seats were filled by attentive listeners, many of them with note-books, and careful reports have been carried home to thousands of busy workers who could not attend the convention.

Among the addresses on industrial topics which attracted special attention were those of Dr. MacAlister, of Drexel Institute, on "Training for Trades," of Mrs. Nathan, of New York, on "The Consumers' League;" and of Mrs. Florence Kelley, of Chicago, on "Women in Workshops and Factories." The Massachusetts association was able to report successful co-operation with the Woman Clerks' Benefit Association, of Boston in securing shorter hours of labor in retail shops. The benefit association sent a delegate to the convention, and it is cheering to note this first successful effort at organization among a class of workers who have been, heretofore, singularly unco operative. Mr. Isaac Clothier, of Philadelphia, and Miss Virginia Potter presented "The Employers' View," and "Shorter Hours" was ably treated by Miss O. M. E. Rowe, of Boston.

In every new movement or organization much time must be given to explaining what it is and what it is not. To distinguish working women's clubs from the many worthy philanthropies started to improve the condition of working women, and to distinguish them also from trades unions, the following definition of the state associations may be useful. They describe a working woman's club as "an organization formed among busy women and girls to secure, by co-operation, means of self-improvement, opportunities for social intercourse and the development of higher, nobler aims. It is governed by the members, for the members, and strives to be self-supporting."

Baltimore, Maryland.

MARY E. RICHMOND.

Book Notices and Reviews.

Christian Citizenship. BY CARLOS MARTYN. New York, Funk & Wagnalls Company, 1897. Pp. 224.

For those who like a book of this sort, this is the kind of a book that they like. It reads as though it were an abridged edition of a series of highly rhetorical platform addresses, with no claim to scientific accuracy, or even to exact thinking, but whose justification is found in the good intentions of the speaker and the willingness of an audience to listen to him. Its general drift and level are apparent from a single citation: "God himself has claimed the continent. Among the Rockies looms a giant called the 'mountain of the holy cross,' so named because two immense fissures, one perpendicular, the other horizontal, both filled with snow, form a natural cross, as though the Almighty held it up in token of eternal ownership." Are we to conclude, from the filling up of one of these fissures and the consequent obliteration of the cross, that the Almighty has abandoned his claim.

The author's fundamental postulate is the right of the government to regard and punish vices as crimes. He evidently believes it the duty of "Christian" citizens to insist that the government shall exercise this right. "We must not only fight the liquor traffic, we must annihilate it." "The liquor seller and the prostitute (whether male or female) are two persons of a diabolical trinity, of which the third person is the gambler." "The alliance of the vices must be kept in view by the friends of law and order; and repressive measures must close upon them all and equally, as the fingers do upon the hand."

He favors woman suffrage, civil service reform, and the restriction of immigration; and he would like to see the young people's societies connected with the various churches utilized as a political power in the accomplishment of social reforms. The "disfranchisement of minorities" could, he thinks, be remedied by proportional representation. "The initiative and the referendum would enable a given number of the friends of temperance to demand an expression from the people at large,

independently of the Legislature." The single tax, compulsory arbitration, public ownership of public franchises, and municipal collectivism are projects "entitled to a respectful hearing."

This book, in spite of the wide extent of subjects touched upon by its author, contains no allusion to the problem of poverty or the duty of alleviating human suffering. Its keynote is repression, the efficacy of legislation to promote personal and civic righteousness by means of statutory enactments and intimidation. To our mind, while Mr. Martyn laments the hold of the materialistic philosophy upon the thought of the present age, his own conception of the coming of the kingdom of heaven through the setting up on earth of the reign of Christ, and his "second incarnation," when he is "to be all men," is as grossly material as the views which he condemns. In like manner, the contemporaries of Jesus are said to have interpreted his claim to be a king to mean that he was in some sense the rival of the Roman Emperor.

Faith and Social Service. Eight lectures delivered before the Lowell Institute. By GEORGE HODGES, Dean of the Episcopal Theological School, Cambridge, Mass. New York, Thomas Whittaker, 1896. Pp. 270.

In so far as the lectures of Dean Hodges, reproduced in this little volume, partake of the character of an apology for the Christian religion and an argument against modern skepticism, they do not fall within the special field of remark by this REVIEW. Their interest for our readers consists in the discussion by him of the social question, from his point of view. One of the great merits of the book is its grasp of the historical relations of the subject. The so-called science of sociology requires, for its elucidation, a knowledge of history, far more than it presupposes a knowledge of biology, and every serious student of philanthropy will find, sooner or later, that what he needs to know includes not merely what is doing, and what needs to be done, for the diminution of the mass of human wrong and anguish, but what has been done in the past, and how the unfolding of history accounts for conditions which are manifest factors in the production of the evil which we see, and with which we have to contend. Dean Hodges has therefore done well to devote his initial chapter on "The New Forces" to a brief account of the effect upon social evolution of the inventions of gunpowder and the printing press, the stimulus given

to scientific inquiry by the discovery of America, the dawn of the commercial spirit in the sixteenth century, the rapid substitution of machine for hand labor, the transfer of productive activity from the rural districts to manufacturing centers, the consequent growth of cities and towns, the application of steam and electricity to manufactures and transportation, the combinations of capital and labor, the proclamation of the theory of evolution, and the tendency to a more complex and complete organization of activities in every department of social endeavor. Modern history is the record of a movement from a condition of implicit slavery and subordination to the assertion of almost pure individualism, against which a reaction has now set in, in the direction of socialism, and this reaction explains much that is peculiar in the life of the church and the world. Problems confront us, which, while they are more or less economic and political, have a positive ethical aspect, and for this reason the church can not ignore them, but is under an obligation to contribute what it can toward their solution. Naturally, as a churchman, Dean Hodges clears the way by a discussion of the influence of modern thought in the creation of a spirit of indifference and doubt, with which we are not here concerned. He then proceeds to take up the questions of poverty, labor, moral reform, and the city, to each of which a chapter is devoted.

"The Bible is the book of the poor." The church "went out from its reading of the Bible to minister to the people for whom the Bible had so much to say, of whom the saints and heroes of religion had been the champions." At the beginning of the Christian era "the whole management of charity was in the hands of the church," and "the offerings of the people were entirely for the poor." The original theory of the church was that each parish should care for its own poor. (Dean Hodges says "parish;" perhaps "congregation" would be the better word.) At a later period the work was taken up by the monastery. "The time came when the state was compelled, by the intolerable conditions into which the church had led the people, to take the work of charity into its own charge." The history of the transition from ecclesiastical to governmental relief is traced with considerable detail and in a very interesting way. The Poor Law, "which has been compared to the patched and tattered garments of the beggar for whose benefit it was instituted," had reference at first altogether to the vagrant, the vagabond, the wandering serving-man, the able-bodied beggar just emerged

from the wreck of the feudal system, unattached to the soil, and with no master or friends, like the American negro at the close of the Civil War. "The state deals with this new man by punishment." The attempt to intimidate sturdy beggars having failed, the English Parliament, in the reign of Elizabeth, created the office of overseer of the poor. Concerning the embodiment in the Poor Law of the principle of "settlement," Dean Hodges shrewdly remarks that the statute of settlement made it impossible for the poor man to move; "he could not look outside his native place for work. The energies of officials were mainly occupied in ridding one parish of its paupers at the expense of another, and the money which was intended for the poor was spent in fees for lawyers." The evil of lavish outdoor relief made itself felt, and it was attempted, but in vain, to abolish it and make the workhouse a test of need. "Thus the state repeated the failure of the church." The four defects in poor relief, which are pointed out are: "First, the lack of discrimination; second, the lack of co-operation; third, the lack of personal acquaintance, and fourth, a lack of knowledge of underlying causes." Charity organization is a partial remedy for some of these defects, although the failure of most charity organization societies to realize their true ideal is the cause of much popular distrust and dislike of them. That ideal is thus stated: "People will not turn the hungry beggar into the street. . . . To say 'no' at the door, and to do nothing elsewhere, is but a selfish, hard-hearted proceeding. . . . What the beggar needs is manifestly not that only which will tide him over for an hour or two, but that which will really and thoroughly and permanently help him. He ought to be looked up and looked out for. If the almsgiver can do that, well and good; if he can not, then he can send the beggar to the office of the charities. *There he will get just what he needs, and as much of it as he needs.*" Alas, alas! how far we are from the realization of the ideal! The study of causes of poverty necessarily carries the author into the field of economics, ethics, and municipal politics, where, simply for want of space, we do not follow him.

This book abounds in aphorisms, a few of which will serve to illustrate the penetration of the author's intellect and the crispness of his expression. "The exodus was a labor revolution; Moses was a labor leader." "The workingman sees that the machine is doing a great deal more for the master than it is for the man, and he resents the situation; he is determined that it

shall be changed." "Free competition between the strong and the weak is but a giving over of the weak into the hands of the strong." "While the 'ring' is not to be interpreted in its municipal connection as the symbol of perfection, it is still the symbol of eternity." "A choice must be made between the party and the city; that is the beginning of the programme of municipal reform." "Women will not admit that what they disapprove is inevitable; therefore they constantly achieve the impossible." "Politics properly understood is a part of religion."

The Social Law of Service. BY RICHARD T. ELY. New York, Eaton & Mains, 1896. Pp. 276.

Professor Ely is an economist; he is also a Christian. If there is any contradiction between these characters, neither his friends nor his detractors need look for consistency in him. In his "Social Law of Service" he tells the world what the Old and New Testaments mean to him, and what he conceives to be the application of their teachings to the relations of social classes to each other. He presents for our consideration a layman's commentary upon those passages of the Bible which may fairly be described as sociological, and endeavors to press them home to the consciences of the rich, the successful in life, the men in whose hands are the destinies of others who are more or less dependent upon them. The solidarity of the race, human brotherhood, altruism, the divine obligation of self-sacrifice; these are his theme. "The most powerful social force known to man is religion." "We must desire social righteousness, if we are Christians; and we must work for it." "Giving without love has so degenerated, that the very word charity has become an offense, and men ask if benevolence has not done more harm than good. Giving may have done more harm than good; not benevolence. Love makes fruitful giving possible." "Sacrifice is not an end in itself, but sacrifice is the condition of service. The law of society is service. This is the supreme law of society, from which no one can escape with impunity." "Factory acts, educational laws, laws for the establishment of parks and of playgrounds for children, laws securing honest administration of justice, laws rendering the courts accessible to the poor as well as the rich—these are all religious laws in the truest sense of the word." "The church must hold before herself her ideal as a transforming power for righteousness. . . . In the Bible the word religion is used three times, and the word

righteousness more than one hundred and three times." "Those who place civic reform simply upon a business basis have not yet taken one step in the road which will lead to the attainment of their goal." These quotations will show the spirit of the book.

Special attention must be called to Dr. Ely's chapter on the "Inadequacy of Private Philanthropy for Social Reform." But we do not quote from it nor comment upon it, because we hope to obtain the author's consent to reproduce it in a future number of the CHARITIES REVIEW.

The three books which have been here thus briefly noticed are symptomatic of a new spirit in which the problem of human welfare from the social point of view is approached in these closing days of the nineteenth century. The religious man seeks to correct his theories by the light of modern science, and to direct his practice to the amelioration of social conditions, hoping to save men from sin and the suffering consequent upon sin here and now, in the present life, as well as in any possible life to come. The scientific man seeks, on the other hand, to formulate for himself a creed less selfish and repellent than that of physical necessity (from which the voluntary and ethical element is wholly excluded), and to find in the solidarity and continuity of the human race a rational dogma approximating, in its consolatory and uplifting power, that of the fatherhood of God and the brotherhood of man. The indispensable need of altruism as a corrective for the disintegrating influence of extreme individualistic conceptions of life and of moral obligation is forcing itself home to the consciousness of both religionists and scientists; and the reconciliation of science and religion is to be looked for through the exaltation of the humanitarian note in the teachings of the prophets and apostles of the Old and New Testaments. The religious doctrine of love, in its application to social life, is the ethical and emotional translation of the scientific truth that no organ, in any organism, exists for its own sake, but is tributary to the purpose for which the organism exists as a whole.

Among Our Exchanges.

THE STORY OF A PHILANTHROPIC PAWN SHOP—This story is told in the *National Review*, by Edith Sellers. In 1707 the streets of Vienna were thronged with hungry men and women, and the air was alive with cries of "brod, brod, gib uns brod." The Emperor of Austria, Joseph I, met the crisis by creating an institution similar to that already in successful operation in Amsterdam—an imperial pawn office, which has existed ever since. It was at first managed by the "Gross Armen Haus" or council of poor relief; but no sooner was the scheme in working order, than an epidemic of the plague put a temporary quietus upon it, since the directors did not dare to take as pledges clothing which might prove to be infected. When the office was reopened, it proved more of a philanthropic than of a financial success, and capital had to be borrowed at six per cent interest, with which to carry it on. The management was transferred to other hands, the business was greatly extended, and became a source of considerable profit. Joseph II., when he ascended the throne, reorganized the office, corrected the abuses in its administration, and in 1787 a convent in the Dorotheergasse was purchased for its use, which it still occupies. Ten years ago a second imperial pawn office was opened in the Feldgasse, and the establishment of a third is in contemplation.

"These offices are organized and worked for the express purpose of helping the poor. If members of the higher classes choose to have recourse to them, when in need of money, they are free to do so; nay, more, they are made welcome; for, were it not for their patronage, the offices could not be self-supporting—they would have to be either subsidized or closed. They are business concerns, managed upon strict business principles; yet practically they are also centers for the distribution of relief in minute portions, with such quietness and discretion that the fact is hardly suspected, and the beneficiary is in no wise humiliated. The rate of interest charged for all sums, large or small, is ten per cent. Money is loaned on personal property to the amount of three-fourths of its value, and no discount is charged in advance, neither are there any fees to be paid, of any sort.

Nearly 2,500 customers present themselves for loans daily. If the borrower finds it impossible to repay his debt at the appointed time, he can renew his pledge until ten months shall have expired, when the article pledged is sold at public auction. No interest is paid on the original capital invested. One-half of the surplus earnings each year are added to this capital, and the other half given to the municipality of Vienna for the relief of the poor.

"The offices do not clear one iota of profit by their transactions with the majority of their customers. What money they make is made entirely by their loans to the minority." It is for the benefit of those clients who are a direct burden upon their resources that the offices are, in fact, maintained. "And this minority consists in part, at least, of persons who are driven to pledge their goods not so much by poverty as by some sudden embarrassment. . . . At the offices they can obtain money more easily, and at a cheaper rate, than elsewhere; they can obtain it, too, without any fear of being subjected to sharp dealing. . . . Such clients are a source of income to the offices, and it is they who supply a goodly portion of the means by which the work is carried on."

PAUPERISM AND THE DISPENSARIES—In the *Forum* for June, Dr. George F. Schrady vigorously attacks the abuse of medical charity by the managers of free dispensaries for the sick, of which there are, in the city of New York, more than one hundred, a large part of whose business may be described as robbery of the profession, on the one hand, and on the other, a fraud upon the honest poor. "Fully fifty per cent of the patients who apply for free medical aid are totally undeserving of such charity.

"The least hope of any change in policy is with those dispensaries that are bountifully endowed. The leading institution of this class is located on the West Side, and in view of its defiant abuse of all kinds of medical charity, has earned for itself the unenviable sobriquet of the 'diamond dispensary.' The examining doctor is content to ride to the dispensary in a horse car; the patient comes and returns in a cab. It is no longer a joke to refer to the display of diamonds or the number of women clad in sealskins in the patients' waiting-room. Nor does it appear to be unlikely that, in the near future, conveniences will be required for checking bicycles and distributing carriage numbers in the order of the different arrivals."

The following characterization of these well-to-do parasites upon the benevolence of millionaires and the anxiety of medical colleges to secure abundant clinical material is not too severe: "There appears to be a subtle influence regarding medical pauperism, which does not obtain in other forms of alms-taking. The man who would scorn to accept a loaf of bread from his baker, a pair of shoes from his shoemaker, or a bag of coal from his coal-dealer, coaxes himself to believe that he is doing a smart thing by lying to the doctor in order to get free advice. It would appear that his bodily weakness, affecting his resisting power against disease, extends its baleful effects to his conscience, rendering him unable to overcome those influences which eventually tend to undermine the very foundation of his personal honor. He begins his career as a pauper by taking what he should not receive, and ends by begging for what he does not deserve. The dispensary gives him his first lesson in the easy down grade to indigence, idleness and degradation. He may scorn the tramp; but the latter has not the additional disgrace of flying false colors."

Since the managers will not, and the physicians can not, correct this great evil—the millionaire philanthropists having crowded the doctors out of control, as the camel crowded the Arab out of his tent—Dr. Schrady thinks that the remedy lies in the direction of the regulation of medical charity by law. At present there is competition between dispensaries, without co-operation. Co-operation, organization, inspection and registration are as essential in medical charity as in other forms of relief work. There should be some uniform standard of eligibility to free medical treatment. "Each state should make it obligatory on every charitable institution to be governed by fixed statutory rules, under the penalty, on overt disobedience, of annulment of their respective charters. . . . A still further improvement would be the abolition of all institutions not strictly charitable in character." The investigation of the claims of applicants might be confided to the charity organization societies, as some of the railway corporations now refer to them applicants for free transportation. "When the authority for controlling all dispensaries, great or small, public or private, is vested in a state board of charities, having power to inflict penalties, correct flagrant abuses, establish clearing-houses of general information, annul charters, and act as a board of appeal on disputed questions of management, there is

a reasonable prospect that many, if not all, of the present abuses, lay and medical, will be eventually corrected."

OUTDOOR RELIEF IN THE WEST—Without disputing the soundness of the economic opinions expressed by Mr. James H. Hyslop, in the June number of the *Forum*, in an article entitled "The Grievance of the West," and without denying that there is a certain percentage of extravagance and misdirection in the distribution of pauper relief by public officials everywhere, in rural districts as well as in cities and towns, that article, it must be said, conveys a wholly unfair and distorted impression of pauper administration, as a whole, in the western states. Its title is misleading. Outdoor pauper relief is *not* the grievance of the western farmer or working man. The farmer's grievance is the low price of grain, and the working man's grievance is the lack of adequate employment at remunerative wages. Compared with the pecuniary loss and suffering entailed by the operation of these two causes, the trifling excess in the allowance made for the relief of destitution from the public funds sinks into absolute insignificance. The attempt to divert attention from the question of the reform of the currency by exaggerated statements of the evil of outdoor relief can only be futile. Mr. Hyslop's point of view may be inferred from his characterization of the entire system of governmental poor relief as a form of socialism. Possibly; but if so, the American public school system is no less essentially socialistic. Admitting that in some form it is a necessity, he has a particular hostility to that form of relief known as "outdoor" relief; that is, relief outside the public almshouse. Opposition to outdoor relief has become, in certain charitable circles, a fad. The proclamation of that sentiment is a sort of shibboleth of charitable culture. The inconsistency of some of those who make this the test of orthodoxy in philanthropy is apparent, when we consider that these very persons are partisans of the placing out of destitute and dependent children, which is pure outdoor relief. But, waiving that aspect of the question, the real objection to outdoor relief in cities is, like the objection to the use of the shower-bath in a hospital for the insane, its liability to abuse, from improper motives and for improper ends. Properly administered, with due discrimination, after investigation, it is the most economical, as it is the most humane, form of relief. In the rural districts of the West, and in many western towns, particu-

larly those of small size, it is a necessity. Temporary help must be given in emergency cases. Private charity is there unorganized, and, if organized (after a fashion), it is nevertheless unequal to the task of handling more than a part of these cases; in some localities it handles them by co-operation with the public authorities, and could do so in no other way. The suggestion that outdoor relief could be abolished, the belief that it ought to be abolished, and the implication that if it were abolished the currency question would thereby be solved, are, to one who really knows the West, and is not merely a campaign speaker "in the states of Ohio and Indiana," so amazing as to be amusing. The writer of this article may be, and doubtless he is, a sound theoretical political economist, but as an artist, a reformer, and a statesman, he appears to have lost sight of perspective, proportion, and practicability. Public opinion in the United States will never be guided by gentlemen who are "convinced that our politicians are a combination of fools and knaves whom it were better to hang and quarter than to send to the legislature," and who regard public charity as "blackmail in the form of taxes." Association with politicians of the better class might teach such people courtesy and greatly improve their manners.

PUBLIC RELIEF IN DENMARK—An interesting article on this subject, by C. H. d'E. Leppington, is printed in the *Charity Organization Review* for May. The author is mistaken in saying that "the right of the destitute citizen to maintenance" is recognized in three countries only; to-wit, in England, Prussia and Denmark. The whole pauper system of public relief in the United States rests upon the recognition of this "right;" and American pauper relief, in or out of the almshouse, is sharply distinguished from private "charity," in that it is not, theoretically at least, almsgiving at all. This right was not recognized in Denmark before the adoption, in 1866, of a law which formulates and establishes the principle that "a person who is unable to support himself or his family, and who has no legal claim upon anybody else for support, is entitled to receive help from the public."

The unit of Poor Law administration is the commune. Denmark contains seventy-four urban and 1,069 rural communal districts, each of which is governed by a council. The establishments for the accommodation of paupers are of four distinct types. First,

there are the poorhouses, of which almost every commune has at least one, in which paupers are indiscriminately lodged and fed, either wholly or in part. They contain, on an average, only eight or ten inmates, and their condition is far from satisfactory. Second, the poor farms, of which there are 270, designed to contain about forty inmates, which are better planned and better managed. Third, the workhouses, for idle and refractory paupers, of which the law decrees that there shall be one in each county (*amt*), but, in fact, their number is much less. Fourth, the compulsory workhouses, which are really houses of correction, of which there are nine.

The communal authorities originally had a wide discretion as to the form of relief in individual cases, but in 1891 an act was approved forbidding the removal to an almshouse of persons who can equally well be provided for in their own homes. This statement will, no doubt, be a shock to many *doctrinaires* in the United States, whose primary and axiomatic belief is that out-door relief is an unmixed evil, and who judge every proposed charitable measure by the application to it of this Procrustean test.

On the other hand, the Danish law deprives paupers of the right to vote, and disqualifies them for marriage for a term of five years after receiving relief, except by permission of the Government.

The law of April 9, 1891, gives a right to support, at the public expense, to indigent persons of both sexes, who are over sixty years of age, have maintained themselves independently of poor relief and without begging during the preceding ten years, and have not been punished for legal misdemeanors. Applicants may be required to give references to two respectable persons, and their statements must be borne out by the official records. An applicant's poverty must not have been directly caused by his own act in transferring his property for the benefit of children or others—a practice not uncommon among the Teutonic peasant proprietary. Nor must it be the result of a disorderly or extravagant life. Allowances made under this law may be withdrawn on proof of misconduct or extravagance, and also upon the marriage of the recipient. The burden of expense is shared between the communes and the state.

"Up to the age of eighteen a child has the father's or, if illegitimate, the mother's settlement. After that age a person acquires a settlement by five years' uninterrupted residence.

Unless and until this period of residence has been completed, his settlement is in his native commune."

Denmark has no institutions set apart exclusively for the pauper sick. There are four state asylums for the insane, and special institutions for the blind; deaf mutes and feeble-minded children are also supported by the state.

Considerable space is devoted to an account of Poor-Law administration in Copenhagen, by a committee of magistrates, aided by twelve relieving officers and twenty-four physicians. This committee administers the relief granted under the old-age pensions act of 1891. Almost all pauper children belonging to the metropolis are boarded out in the country. Very few of these children become paupers; "indeed, it is said that hereditary pauperism is hardly known in Denmark."

There is in Denmark no "workhouse test," such as exists in England.

THE HEREDITY OF RICHARD ROE—It would be the baldest of truisms to assert that any workman who understands the nature of the materials with which he has to work is better qualified as a workman than another, in whom that knowledge is lacking. But the worker in the field of charitable or correctional endeavor is, after all, only a working man or a working woman, impelled, if truly called to such work, rather by the spirit of an artist than by the necessity for earning one's daily bread; and the material with which he has to deal is humanity itself, in the double sense of a living body and a living soul. How, then, can he meet his responsibilities or achieve any satisfactory result, without some conception of the operation of the laws of physiological inheritance, which govern the original constitution of each individual subject of relief or repression? For this reason every charity worker in the United States should read with care, and more than once, the article, by President Jordan, of the Leland Stanford University, printed in the *Arena* for June, on "The Heredity of Richard Roe." Not even an outline of it can be here reproduced; but the essential biological facts are delicately and summarily stated in the following well worded sentences:

"Richard Roe's share [of hereditary gifts] forms a sort of mosaic, made partly of unchanged [hereditary] characters standing side by side in new combinations, partly a mixture of characters, and in part characters in perfect blending. The physical reason for all this, science is just beginning to trace.

The machinery of division and integration it finds in the germ-cell itself—the egg and its male cognate. At the same time, it finds that Nature's love of variation is operative even here. She has never yet made two eggs or two sperm-cells exactly alike. The germ-cell, male or female—and the two are alike in all characters essential to this discussion—is one of the vital units, or body-cells, set apart for a special purpose. It is not essentially different from other cells, either in structure or in origin. But in its growth it is capable of repeating, 'with the precision of a work of art,' the whole organism from which it came. The germ-cell is made up of protoplasm, a jelly-like substance, less simple than it appears, not a 'substance' at all, in fact, but a structure as complex as any in nature. In connection with protoplasmic structure all known phenomena of life are shown. Inside the germ-cell (or in any other cell) is a smaller cellule called the nucleus. In connection with the nucleus appear most of the phenomena of hereditary transmission. In the higher animals its structure is a complicated arrangement of loops and bands. The substance of which these are made is called chromation. This name, chromation, is given to it, because its substance takes a deeper stain or color (in Greek, *chroma*) than ordinary protoplasm or other cell materials. In the chromation, it is supposed, are the determinants of heredity, and these preside in some way over all movements and all changes of the protoplasm. In the fertilized egg, the mixed chromation of the two cells which have been fused into one may be said to contain the architect's plan, after which the coming animal is to be built up. In the mixed chromation of the cell which is to grow and to divide, to separate and integrate, till it forms Richard Roe, the potentialities of Richard Roe all lie in some way hidden. How this is we can not tell. . . . When Nature is getting the germ-cells ready, this hereditary material is increased in each one, and then again divided and sub-divided, till in the ripened cell but half the usual amount is present. The cell is then ready to unite with its fellow of the opposite sex to form a perfect cell. From this, under favorable circumstances, the great alliance of cells which constitute the body of Richard Roe is built up. . . . So in the chromation of his two parent cells Richard Roe finds his potentialities, his capacities, and his limitations. But latent in these are other capacities and other limitations, handed down from earlier generations. Each grandfather and grandmother has some claim on Richard Roe ;

and, behind these, dead hands from older graves are still beckoning in his direction. The past will not let go, but with each generation the dust or the crust grows deeper over it. Moreover, these old claims grow less and less with time, because with each new generation there are twice as many competitors."

For beauty of expression and the pleasure which it affords the reader, this passage rises into the domain of literature, with a capital "L." President Jordan formulates the "architect's plan" algebraically, so as to show the relation of the invariable to the variable factors in the composition of each individual, and defines "blue blood" as descent from ancestors who are closely alike. "In perfect thoroughbreeding, the individual shall have no peculiarities at all. . . . The bluest of blood may run in the veins of the pauper, as well as in those of the aristocrat who

boasts that $\frac{W}{2,147,473,648 n \pm}$ in his formula stands for William the Norman. And for Richard Roe's own sake, let us hope that he is not too thoroughbred."

We can not deny ourselves the indulgence of one further citation, because it sheds such light upon what we sometimes call the solidarity of the race, and at other times the brotherhood of men, and which is the ultimate foundation of the claim to which sympathetic help, in case of human need, is based: "Richard Roe had twice as many ancestors as his father or his mother. This is self-evident, but it is not literally true. There is a vast interlocking of families. Over and over again, strains of blood have crossed; and the same person, and therefore the whole of this person's ancestors, will be found in many different places in a single pedigree. The lack of old records obscures this fact. That crossing and recrossing must occur countless times is evident from a moment's consideration. We can show mathematically that the child of to-day must have had, at the time of Alfred the Great, an ancestry of 870,672,000,000 persons. In the time of William the Conqueror (thirty generations) this number reaches 8,598,094,592. This is shown by the ordinary process of computation—two parents, four grandparents, eight great-grandparents, and so on. As the number of Englishmen in Alfred's time, or even in William's, was but a very small fraction of these numbers, most of these ancestors must have been repeated many times in the calculation. Each person who leaves descendants is a link in the great chain of life, or rather a strand in life's great network. The blood of each single person in Alfred's time,

who left capable descendants enduring to our day, is represented in every family of strict English descent. In other words, every Englishman is descended from Alfred the Great; as very likely also from the peasant woman whose cakes Alfred is reputed to have burned. Moreover, there are few, if any, who do not share the blood of William the Conqueror. Most ancestral lines, if they could be traced, would go back to him by a hundred different strains. In fact, there are very few families in the south and east of England, who have not more Norman blood than the present royal family. The House of Guelf holds the throne, not through nearness to William, but through primogeniture, a thing very different from heredity." This is saying in other words what the editor of the CHARITIES REVIEW has said in lectures delivered to the students of Princeton and Harvard and of the Johns Hopkins University.

HEREDITARY NEUROSES—The *Hospital* (London), May 15, contains an interesting article on hereditary neuroses in children. The word neurosis is defined by the writer to mean "such an abnormal condition of the nervous system that functionally it tends to disorderly action." The versatile character of neurotic inheritance is displayed in certain family histories of which a typical instance is quoted from Nisbet's "Insanity of Genius," as follows: "An eccentric marries a healthy woman, and has three sons and one daughter. The eldest son is sound, the daughter is weak-minded, the second son is also weak-minded, and the third is eccentric and ailing. The third son, who, in spite of his ill health, lives to be 71, marries an intelligent and apparently sound woman, and has a large family, with the following characteristics: (1) Alexander, imbecile, lives to 69; (2) Ellen, sound and long-lived; (3) Mary, imbecile, dies at 12; (4) William, idiot, alive at 68; (5) John, idiot, dies at 56; (6) Robert, imbecile, dies at 61 (scrofulous); (7) Joan, consumptive, dies at 44, leaving a daughter, who also dies of consumption; (8) Thomas, a sufferer from chronic bronchitis with nervous exhaustion, marries a sound woman and has an imbecile son; (9) Anne, imbecile, dies at 44 of consumption; (10) James, well and long-lived, marries and has eight healthy children; (11) Charles, imbecile, dies at 4." Concerning this history, the writer of the article in question remarks: "This melancholy pedigree shows how, from a single eccentric ancestor, three-fourths of the progeny of the first generation, and nine-elevenths

of the second, inherit some form of neurosis, for there is reason to think that consumptive disease, in such a connection, is but a transformed neurosis. Unhappily, there is no law, except that of prudence, to prevent members of neurotic families from intermarrying with other neurotics, and so propagating a degenerate race. The marriage, of which we have seen the calamitous consequences, was (we are told) between an eccentric man and a sound woman, and its prolific character may be explained by the latter factor, but at length a time comes when nature revolts against the procreation of the unfit, and degeneracy, intensified by imprudent marriages, tends to infertility and the ultimate extinction of the race."

CHILDREN OF THE OTHER HALF—Dr. William I. Hull, of Swarthmore College, says in the June number of the *Arena*, that one district of the Eleventh Ward in the city of New York contains 986.4 persons to every one of its thirty-two acres, and that the average number of people in each dwelling is here 38.5. By way of contrast, in the most densely populated quarter (Ward Sixteen) of Boston, there are but 184.16 persons to the acre; and in the most densely crowded ward of Philadelphia the average number of occupants of a single dwelling is only 7.5. The tenements in this district are graphically described as "human slaughter-houses," and the treatment accorded to children in them might be said to be the "massacre of the innocents," but, alas! too many of them are not innocent. Their only alternative for the tenement house is the street. "Dirt, darkness, and disease are the fatal trio ever present in many tenement homes." "Yet the poor are forced to occupy them, since "seventy-six per cent of New York's working men, and ninety-seven per cent of its working women receive less than \$10 per week in wages." There are said to be in the city of New York "more than 100,000 laboring children." "Coming from such homes, and encountering such stumbling-blocks and pitfalls as abound in the street (their only playground), in the lodging-house (their frequent shelter), and in the saloon (their omnipresent and fatally attractive ally), it is little wonder that thousands of children of the other half find their path in life cut short at some time, sooner or later, by prison bars." Of the various agencies at work to rescue New York street waifs from their impending doom, mention is made of Sister Irene's Foundling Asylum and Hospital, of the Children's Aid Society, and of the

work of the Association for Improving the Condition of the Poor. "This association, the oldest and largest relief-giving agency in the city, is well known for its public baths, vacation schools, labor bureau, and vacant-lot farms. Its summer charity includes three excursions weekly to west Coney Island, where 15,000 women and children have been taken during the past season, supplied with a simple lunch in the pavilion on the beach, and furnished with bathing suits for a plunge in the sea." It maintains a home for convalescent mothers, and another for convalescent children. "Recreation plus Education" is the motto which has been placed in spirit, though not in letters, above the portals of these summer homes; and they are doing much to realize the association's aim of establishing a "Chautauqua for the Poor."

Editorial Chit-Chat.

POLITICS has often invaded the field of charity, always to the harm of the latter. There are now indications that charity may enter the field of politics, much to the advantage, let us hope, of both.

A recent number of the *East Side News*, a weekly New York journal devoted "to the interests of the Lower East Side"—but, judging by the general tenor of its remarks, devoted more largely to the interests of Tammany Hall—tells of a unique meeting recently held in Liberty Hall, on the Lower East Side, at which several speakers explained, by the aid of the stereopticon, what a reform administration had done in improving the parks, public schools and public charities of New York city. The old style of huddling together scores of homeless men on the bare floor of a police station was shown by pictures, and by way of contrast, the neat and clean dormitories of the new city lodging-house. The meeting seems to have made a decided impression upon the neighborhood, but gave rise to a good deal of discussion as to who was behind it. The *East Side News* asks, in large head lines, "What was it?" and closes by reiterating, "If not a political meeting, what was it?"

As a matter of fact, it was an experiment made by Commissioner Waring, Dr. W. H. Tolman, and Mr. Homer Folks, designed for testing the measure of public interest in such topics.

Unless conditions in New York are radically different from those in every other large city of the country, its public charitable institutions have long been a favorite haunt of the spoilsmen. If Mayor Strong and his appointees have accomplished anything in the way of ameliorating the conditions of those who are dependent upon the city, the facts ought to be made known to the public. Bringing these institutions before the public, and explaining their conditions under various administrations, may prove to be the first step in taking them out of politics.

One of the associate editors of this REVIEW is also reported to have given an illustrated lecture on "The Public Charities of New York City" before the "Freedom Republican Club,"

of which he is one of the managers. The "Citizens' Union," of New York, has issued an illustrated campaign document, entitled "Public Baths and Lavatories;" and one of the planks in its platform demands that baths and lavatories adequate to the public need shall be established by the municipal government. These are straws which reveal new currents of public opinion and interest. The politician who cares for nothing but the technique of dispensing various forms of patronage may take warning, and good citizens may take heart.

VERY little verse which emanates from a penal or reformatory institution is worthy of a second reading, or even, for that matter, of reading for the first time. The following by a pupil of the Connecticut School for Boys, aged nineteen, are far above the average of similar productions. The "Janet" spoken of is the little daughter of one of the officers, and they are entitled, "When Janet Goes a-Wheeling":

When Janet goes a-wheeling, half the people in the place
Come out to gaze, admire, and praise, as she goes by apace.
They never tire of lauding her activity and grace,
And of the whole there's not a soul but loves her handsome face.

So fast she flies,
She has fluttered past and gone
Before their eyes
Have been fairly cast upon
The rippling skirt, which half forgets its duty of concealing
Those little feet that pedal fleet, when Janet goes a-wheeling.

When Janet goes a-wheeling, it's a pleasant sight to see,
For light and lithe and brave and blithe and beautiful is she;
Her brown hair flowing backward, and her cheeks aglow with glee,
The cream she seems of what one dreams a-wheeling girls should be—

Like sylph on wing
In a sky forever fair,
A happy thing
Of the sunshine and the air.

You fancy you are touched by some celestial breath revealing,
In very truth, the joy of youth, when Janet goes a-wheeling.

*AMIEL, in his journal, gives a slightly different turn to the same thought, when he says: "The kingdom of God belongs not to the most enlightened, but to the best; and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice—this is what constitutes the true dignity of man. Therefore it is written, 'The last shall be first.' Society rests

* See note on Darwin, May number.

upon conscience, and not upon science. Civilization is first and foremost a moral thing. Without honesty, without respect for law, without the worship of duty, without the love of one's neighbor—in a word, without virtue—the whole is menaced and falls into decay. Neither letters nor art, neither luxury nor industry, nor rhetoric, nor the policeman, nor the customs officers can maintain erect and hold an edifice of which the foundations are unsound."

SPEAKING of Amiel, how excellent is his definition of religion! "Religion is not a method; it is a life, a higher and supernatural life, mystical in its root and practical in its fruits, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows. Religion, in short, is a state of the soul." This state is perfect love; and love in the soul can not be concealed. It will necessarily show itself in action. If not manifested toward men, it does not exist toward God, whatever may be the professions of a pretended religionist, whose unconscious hypocrisy begins with self-deception.

The following lines are taken from the new magazine *The Open Church*, where they are not credited to any author:

The parish priest
Of Austerlitz
Climbed up a high steeple,
To be near God,
So that he might hand
His word down to his people.

And in sermon script
He daily wrote
What he thought was sent from heaven,
And he dropped this down
On his people's heads
Two times one day in seven.

In his rage, God said,
'Come down and die!'
And he cried out from the steeple,
'Where art thou, Lord?'
And the Lord replied,
'Down here, among my people.'

News and Notes.

CHARITY ORGANIZATION.

Streator, Illinois—(Population, 11,414). The Associated Charities is a society only one year old. It expended during the first year \$462.09, of which \$85.06 was given away in charity, and \$35.40 for food. The society worked in close touch with the township supervisor, who accepted its reports and acted upon its recommendations. There were 338 applications for aid, 191 by residents and 147 by transients. About half of these applied at the office of the society, and the other half at the office of the supervisor. Two-thirds of the applicants received assistance in some form. In every case where a child was found begging, the family proved upon investigation to be worthless. A careful study of the paupers of Bruce township revealed the existence of relationship by blood or marriage between large numbers of them. In a number of instances, where children were kept out of school for want of clothing, it was discovered that clothing had been supplied by some charitable person or society in previous years, and that the child was purposely detained at home or sent out insufficiently clad, in order to excite sympathy and secure a renewal of the gift. Of the tramps, the greater number are believed to have deserted their families; 128 tramps applied for meal tickets, but when informed that they must perform an equivalent in work before being fed, thirty declined them, and of the ninety-eight tickets issued, only seventy were presented for payment. A corps of thirty friendly visitors has been organized, who look after seventy-five families.

Philadelphia—(Population, 1,046,964). The society for organizing charity comprehends eighteen district associations, all of which grant relief. The total number of applications last year was 27,685, and the number of grants 19,723; the value of the grants was \$17,285.44. Employment was found for 2,540 persons. The wayfarers' lodge and wood-yard department furnished 55,562 lodgings and 107,086 meals to 21,490 lodgers. A valuable series of conferences was held, during the winter, on charity organization, the care of dependent children, the shiftless and floating city population, methods of dealing with the unemployed and with the poor in their homes, the training of workers and the "larger charity"—preventive work. Nothing is said in the annual report with reference to the work of friendly visitors. The need of a united charities building, similar to those in Boston and New York, is strongly felt.

Tacoma, Washington—(Population, 36,006). Four years have demonstrated that the work of the Associated Charities can no longer be regarded as an experiment. This society expends about one-half its receipts in direct relief, but declares, "What we have enabled the poor to do in the way of self-support we consider of far more real value than that which we have done

for them in the way of direct relief," and adds, "Had we spent less in relief and more in administration, we believe we would have merited greater commendation." It needs more visitors, and remarks, "It is strange that it should be so, and a pity that, in a Christian community, it should be so exceedingly difficult to find those who covet the Christlike mission of ministering to the poor."

Fall River—The report of the Associated Charities, read at the annual meeting May 1, shows that, from 350 cases in the first year, the number of cases in the ninth year had risen to 3,076. Of this number 2,079 were not entitled to relief. Of the remainder, 481 needed work rather than relief, 354 were given temporary relief, and 163 required continuous relief.

HOSPITALS AND NURSING.

At the Victorian Era Exhibition, in London, the nursing section is an interesting feature. It contains many life-size models in wax of nurses and patients in their various mutual relations. Two of the child models show the use of different splints in cases of hip-joint disease, and one is prepared for abdominal section. Another is a model of an old lady with a broken leg, which is exquisitely bandaged and hung in an adaptable cradle. In this section may be seen all sorts of nursing contrivances and appliances, including operating tables. One of the most interesting objects is the old traveling carriage of Florence Nightingale, used by her in the Crimean War. "Of wood and basketwork, waggon-like in shape, the back protected by a leather hood, the front veiled by movable curtains, in that day of strife it was hailed as the harbinger of comfort by our wounded soldiers. The paint is faded to a dingy blue, the woodwork worm-eaten. We shudder as imagination brings before us pictures of its springless joltings over unbeaten tracks, yet we regard it with reverence as we note on every side the rich harvest sprung, in most part, from the seed sown by a simple English gentlewoman."—*The Hospital*.

MISS FLORENCE NIGHTINGALE has written a recent letter, in which she says: "I look upon district nursing as one of the most hopeful of the agencies for raising the poor, physically and morally, its province being not only nursing the patient, but nursing the room, showing the family and the neighbor how to second the nursing; also, and eminently, how to nurse health as well as disease, and especially the health of infants and young children—a matter of national importance, for it includes feeding them, clothing and cleanliness. For, if a child sets out in life with digestion weakened, feeble-mind and craving for stimulants, its prospect is poor, indeed. District nursing includes being a friend and helper—not a patron or almsgiver—to the poor family, which receives her as a friend to mind and body."

We note in Mr. Burdett's magazine, the *Hospital*, the following statement: "The hospitals of London have nothing to thank the charity organization society for, but rather the contrary. Although hospital authorities, as a class, like other people, have aided the charity organization society in many ways, the promoters of that organization, by their action, have used such influence

as they possess to destroy, rather than to build up, the voluntary system of hospital support."

THE Duke and Duchess of Connaught will lay the cornerstone of the new wing of the Royal Portsmouth Hospital in August.

ON the 12th of May the Prince of Wales opened the new buildings of the Sarah Aclad Nursing Home, at Oxford.

THE DEAF.

THE *Youth's Companion* mentions the fact that Dr. Taylor, an English ethnologist, has observed that deaf-mutes often understand the signs employed by savages, which not infrequently more or less resemble each other, though they may be wholly unlike. Hence this distinguished scholar infers that mankind may have had a natural language of signs, common to all races. This is shallow speculation, since in the beginning of human history there could have been no races; if there were, they were in different parts of the globe and had no communication with one another. But signs do not constitute a language, any more than do inarticulate cries. Language is a highly organized product of what we call evolution. Natural signs have no more relation to "the sign language" in use among the deaf than do pictures to hieroglyphics. All deaf-mutes make signs, as do all persons who hear employ gestures, to make their meaning clearer or more emphatic. But no person, with or without the sense of hearing, can understand or make use of the "sign language," without it being taught him. The objections to it urged by pure oralists are, first, that it is not English, and second, that it hinders the acquisition of facility in the use of English. They say that the popular notion that the sign language is used by the pupils in oral schools is a mistake, growing out of the fact that such pupils make more or less use of natural signs or gestures, which, they say, are quite another thing.

THE "Round Table" at the meeting of the National Educational Association in Milwaukee, July 6-9, will be conducted by Dr. Joseph C. Gordon, now of the National Deaf Mute College at Washington, but superintendent-elect of the Illinois Institution for the Education of the Deaf and Dumb, and will be devoted to the discussion of questions of interest to the deaf and to their friends.

DR. F. DUSSAUD, instructor of physics in the School of Mechanics at Geneva, Switzerland, has invented a microphonograph designed as an aid to the education of deaf children who still retain more or less hearing. It magnifies the intensity of sounds and does for the ear what the microscope does for the eye.

Two pictures of American deaf artists are admitted to the French *salon* this year; one by Mr. John G. Jaxton, of Troy, New York, and another by Mr. Cadwallader L. Washburn, of Minneapolis. Both these artists are graduates of Gallaudet College.—*Annals*.

THE *Annals of the Deaf* for June contains a very full and valuable bibliography of marriages of the deaf, containing 272 titles.

THE next annual meeting of the British Deaf and Dumb Association will take place in London, August 3-9.

PRISONS AND REFORMATORIES.

ON THE first of June, the printing office and laundry of the Indiana state reform school were destroyed by fire. The loss incurred is estimated at \$7,500, and it is said by the newspapers that "there was no insurance" on this property. This may be technically true; but, inasmuch as the object of insurance is simply to distribute losses, and the assumption of the risk of fire in the state institutions by the state itself tends to distribute such losses more widely than they can be distributed through the agency of a corporation, it would be more correct to say that "the state was its own insurer." In Illinois, the insuring of public property by private corporations is forbidden by law, as we think it should be in every state.

CONVICT labor has been abolished by law in the state of Indiana. The act was passed with the emergency clause, which means that it took effect immediately upon its signature by the Governor. Contracts already in existence are, of course, unaffected; but all prisoners not under contract, or who may be hereafter committed, were, by this cruel truckling to political demagogues, smitten with industrial paralysis, and that by the very hand which alone had the power to protect them and was responsible for using it. If the public derived any benefit from the action taken, the case would be different, but it does not.

THE Baltimore County Jail (Maryland) has a board of visitors and publishes an annual report. The warden, Mr. John R. Bailey, appeals to the Mayor and council in behalf of the juvenile offenders committed to this prison, for whose benefit he asks that an annex for their separate confinement may be built. He also recommends the creation of a public court, with summary jurisdiction over petty offenses, in order to secure speedy trial of misdemeanants, who are wronged by being held (in some cases) for four or five months, in prison, awaiting a hearing.

THE new board of control in the state of Washington undertook to change the officers and employes of all the state institutions, but the Governor insisted upon the retention of Superintendent Westendorf of the state reform school for boys, together with his tried and trusted subordinates.

THE Department of Justice at Washington, D. C., has selected the Louisville (Kentucky) Industrial School of Reform for the reception of boys and girls sentenced by the United States courts in states west of the Alleghany Mountains.

THE Minnesota state reform school at Red Wing is to have a new central school building, to cost \$26,000.

A CLUB has been organized in Columbus, Ohio, for the study of criminology.

TEMPERANCE.

THE difficulty of dealing with the liquor habit by law in communities favorable to the establishment and maintenance of saloons, is illustrated by the experience of New York city under the new Raines act, which has had the effect of closing up the "fake hotels," where Sunday drinking

has been done, in violation of the spirit of the law, and the substitution for them of Raines "clubs," with which the police are apparently powerless to deal.

CHILD SAVING.

MR. JACOB A. RIIS, who is executive secretary of the Good Government Clubs of New York, recently delivered an important address before the social science department of the Civic Club of Philadelphia, in which he described the progress made in bettering the condition of children in the tenement districts of the city of New York. In his view, mere heredity is to be allowed to count for almost or quite nothing, in the rescue of neglected or untrained city children, and in their treatment; but environment, very decidedly, is practically to count for everything. A tenement is not a home, but a kennel. As reported in the *Philadelphia Ledger*, Mr. Riis said that the laws of New York were made to be broken, until Commissioner Theodore Roosevelt put them into execution. The truant school law was one of them—50,000 children were out of the schools, and were made to attend them. The money was provided, and the necessary school houses were built. He approved of the sending of children from the city to the rural districts, and of boys' clubs. In New York, the board of education allows these clubs the use of the school buildings in the evening. He thought the establishment of cooking schools for girls of the utmost importance, believing that no one thing is such a powerful incentive to drunkenness in a man as the inability of his wife to cook. Another important matter is the provision of playgrounds for children, since crime is largely a question of athletics, in the sense that the lack of proper physical development creates in its victims a criminal tendency. A boy is like a steam engine with the steam always up, and play is the safety valve, in the absence or closing down of which one may certainly look for mischief.

THE *Newark Advertiser* is responsible for the statement that there are in the Hudson County almshouse 250 little children, who are kept in constant association with women of depraved character and habits. It is evident that reform in this particular, in the state of New Jersey, is an important and pressing need.

THE NEGRO.

THE second Atlanta University conference on problems of negro city life was held at the University, in Atlanta, Georgia, May 25 and 26. Mr. Butler R. Wilson, of Boston, presented the results of an investigation made during the past year, as follows: Negro families are smaller on the average than was supposed. The average age of the colored people is less than that of the whites. The dwellings occupied by the negroes are not so badly overcrowded as had been thought to be the case. Support of families by female labor is very prevalent, which results in the neglect of children. Consumption and pneumonia are the diseases most fatal to the colored race. The sanitary conditions do not account for the excessive mortality among negroes, which must be explained some other way. Mr. L. M. Hershaw, of Washington, D. C., read a paper on comparative social and physical conditions in eighteen cities. The vital statistics of these cities show 73.8 per cent excess

in colored over white mortality during the past fifteen years. The colored death rate has, however, been greatly decreasing in most of these cities. Prof. Eugene Harris, of Fisk University, read a paper upon the physical condition of the negro race as dependent upon social conditions or environment. The excessive mortality among negroes is chiefly due to consumption, venereal diseases, and infant mortality. The tendency to consumption, since their emancipation, has alarmingly developed. The prevalence of venereal diseases is the result of a low standard of sexual morality among negroes. The infant mortality in that race is excessive, and it is principally due to the fact that negro mothers are obliged, as a rule, to work out, thus leaving their homes and children, which is not only the cause of infant mortality, but also of neglected child life. Resolutions were adopted, of which one declares: "That the negro must reform himself, and that he is not dependent upon charity or municipal regulations, but has the means in his own hands." The conference recommended the concentration of attention of its members upon reform in the family life of the negro, and declared that greater care and attention should be given to the home training of negro children. It is desirable that parents' associations and mothers' meetings should be organized among them, and that day nurseries should be provided for negro children, in the enforced absence of their parents. The negro is also declared to be in special need of care and oversight by friendly visitors, who should hold weekly or monthly meetings under the direction of those who are making a special study of social problems.

THE INSANE.

THE state of Illinois has experimented in the direction of the employment of internes in its hospitals for the insane. The superintendents of these institutions differ in their estimate of the value of such service. This difference of opinion may be due to a difference in their personal attitude towards internes and the extent to which they are disposed to utilize their work and place them under strict orders and discipline, with definitely prescribed duties. Dr. Wm. G. Stearns, who has recently been promoted to the superintendency of the hospital at Kankakee, *vice* Dr. Clarke Gapen (resigned), summarizes the practical advantages of the employment as follows: "(1) It relieves the regular members of the medical staff of much routine and minor work, and allows them time for individualization of cases and original research and study, which it will be my policy to require of each physician. (2) It puts each member of the medical staff in the healthful and stimulating attitude of a teacher, and incites a more studious spirit throughout the hospital work. (3) It secures a more thorough performance of the thousand and one little professional duties that many physicians are tempted to slight. (4) It enables a closer and more intelligent supervision of the nursing of the hospital. (5) It has a tendency to duly accentuate the importance of the minor physical ills of our patients, as the interne is usually on the alert for every physical ailment. (6) It enables the state to secure more intelligent, more live professional service from each physician, at a much less expense than by other method. I know of no reasonable objection to the system."

MISCELLANEOUS.

THE New York *Evening Post* calls attention to a recently published account, by Mr. Law, of the Italian *monti frumentari*. These were co-operative enterprises established in the Middle Ages, whose design was to aid small land-holders or peasant proprietors to purchase seed and cattle by a system of local credit. The most ancient institution of this class is one founded in 1421 in Sassari, in Sardinia. In each parish of the province a field was reserved for the cultivation of grain, under the supervision of the priest, and all adult parishioners contributed labor on Sunday for this purpose. The money realized from the sale of this grain constituted the capital of the institution; and, in case of necessity, any parishioner could obtain from it a loan of seed, repayable, with interest at four per cent, at the next harvest. Surplus reserves of seed were sold, from time to time, and the money thus realized was used for the purchase of cattle, interest on these cash loans being fixed at the rate of two and a half per cent. The funds owned by many of the *monti frumentari* accumulated to a point which was the occasion of their collapse, since their control passed into the hands of the richer classes, who had originally nothing to do with them, and loans of large sums were granted without the caution or security provided by the jealous oversight of the parish priest and his poorer parishioners. Another cause of their decline was the passing of a law, in 1852, which authorized the employment of their resources for the construction of roads and other local objects of public utility.

THE work of Hartley House, 413 West Forty-sixth street, the headquarters of the first industrial settlement established by the Association for Improving the Condition of the Poor, is progressing with energy and zest. Hartley House was named for Robert M. Hartley, the first corresponding secretary and agent of the society. His son, Marcellus Hartley, has taken great interest in the work and has just presented to the association the building used in the work of the settlement. The deed of gift is practically without conditions. The house is given for the present purpose, so long as the association sees fit and thinks best to use it in that way, but if at any time it wishes to devote the property to other purposes, it may be sold and the proceeds placed in a fund, the income of which is to be used by the association for the benefit and interest of the poor. At the same time, Mr. Hartley and his wife join in the gift of the adjoining building, 411 West Forty-sixth street, which is to be used primarily for the purpose of a kindergarten, and also for such other work as may be thought advisable; the kindergarten to be called "Emma Hartley Stokes," after the only child of a deceased daughter of Mr. Hartley, a legacy having been left by her to be used in the maintenance of such a school, to which Mr. Hartley has added an equal amount, making a total of about \$20,000. The sum added by him is to be called the "Emma Hartley Dodge Fund," in memory of his daughter, Mrs. Emma Hartley Dodge, and is to be used for the same purpose.

THE last public act of Ambassador Bayard in England was to lay the cornerstone of a new home for men in connection with the colony or working home for epileptics at Chalfont St. Peter's, in Buckinghamshire. The London *Hospital* says that the value of the colony rests upon the

medical ground that strenuous muscular work tends powerfully to keep epilepsy at bay, and upon the humanitarian and economic ground that an epileptic patient cared for at home is a double burden upon his or her family, since some other member of the household is withdrawn from remunerative occupation, in order to be his or her companion and guard. It is dangerous to allow an epileptic to work alone, and employers are naturally unwilling to afford him the opportunity of working in association with others. "During the short time that the institution has existed, the results of the industrial life, regarded as a means of medical treatment, have been in the highest degree satisfactory, and it seems probable not only that epileptics of the wealthier classes will soon be seeking to participate in the benefits of the colony, but also that experience will point to the necessity of establishing similar institutions in other counties. They would change the present hapless condition of epileptics into one of comparative happiness and security, attended by a greatly increased prospect of recovery."

A PERMANENT industrial art society is to be formed in Boston, of which Prof. Chas. Eliot Norton is to be president. Its object is defined as follows: "To bring together artists and artisans, to the end of mutual help and more sympathetic work; to make the artist more of a craftsman, the craftsman more of an artist; to provide a place where artists and artisans may meet, where conferences may be held and papers read; where work-rooms may be provided, with tools and materials, for the use of artisans who are unable to work at their ideals in the shops of their employers, or at their own homes, and who can not afford implements and materials for such individual work; where photographs and craftsmanship, old and new, and examples of such work, either in the shape of originals or casts may be available, and where a library of kindred literature may be established; to work for the founding of trade schools; to uphold art handiwork of all kinds; to endeavor to improve the quality of that now done, and to restore such branches as are now in abeyance, and to hold exhibitions."

THE *Sheltering Armz* contains a department edited by the Rev. C. T. Ward, relating to charitable bequests, a list of which is published in each monthly number. Upon application to Mr. Ward certified copies of the wills and detailed information concerning any of the bequests will be furnished to inquirers at official rates. The number of testators recorded in 1896 was 396, of whom 104 were in New York, 79 in Massachusetts, 63 in Pennsylvania, 12 in Connecticut, 15 in New Jersey, 17 in Illinois and 106 scattering. A tabulated statement is given of the bequests in 1894, '95 and '96, which we copy here as follows:

	1894.	1895.	1896.
Charitable.....	\$7,895,300	\$5,549,000	\$8,318,500
Missionary.....	1,593,500	1,678,150	2,220,300
Educational	3,514,500	2,174,350	2,573,400
Total.....	\$13,003,300	\$9,401,500	\$13,112,200

THE "City and Suburban Homes Company," of which Dr. E. R. L. Gould is president, has bought the site at present occupied by the colored home and hospital, on First avenue between Sixty-fourth and Sixty-fifth streets,

in New York. The home, which has had a very honorable history extending over nearly sixty years, will remove to some other location in the upper part of the city. Upon this site Dr. Gould's company will erect improved dwellings for wage-workers. The same company is erecting, between Tenth and Eleventh avenues and Sixty-eighth and Sixty-ninth streets, a set of model tenements, after plans prepared by Mr. Ernest Flagg. They will be as nearly square as possible, measuring ninety feet on each side, with a court in the center, thirty feet square. Each apartment will be but two rooms deep, one room lighted from the court and the other from the street. Three houses of this description will be built, and three more in the form of half squares, in which the apartments will consist of three rooms.

The Metropolitan Park Commissioners in the city of Boston have undertaken the erection of a bathing pavilion at Revere Beach, with accommodations for 1,000 bathers. Every one of them will have the benefit of privacy, and will reach the beach by means of a subway. The building will be fitted up with every modern convenience, including a large laundry capable of washing and drying 400 suits an hour. The only expense to bathers will be a nominal fee for the use of suits.

THE municipal corporation of Liverpool has purchased the horses, vehicles, and good-will of the "United Tramways and Omnibus Company" for about \$2,800,000. After August next the city will operate the whole system of street-car lines and omnibus routes, in the expectation of repeating Glasgow's experience, and by creating a sinking fund, paying the entire cost of the investment out of the profits.

A STATUE of Stephen Girard was unveiled in Philadelphia, May 20, which was the fiftieth anniversary of the founding of Girard College, and also the anniversary of the birth of the founder in 1750. This statue was erected by the Girard College Alumni and placed on the west side of the City Hall.

NEW YORK has an association of sewing schools, with which about forty schools are connected. These schools have altogether about 5,000 pupils and more than 500 teachers; the latter are trained in a training school, conducted by a professional instructor.

Persons interested in civil service reform will find in *Good Government*, April 15, an index to all congressional documents bearing on this subject, on file in the National Library at Washington, D. C.

INSTITUTES for Indian teachers will be held in July and August at Omaha in Nebraska, at Ogden in Utah, and at Portland in Oregon.

MISS HELEN KELLER has been selected for the position of librarian for the blind in the new library in the city of New York.

PERSONAL.

THE New York *Sun* recently printed an interesting account of the life and services of Mr. Robert Treat Paine, of Boston, one of the managing committee of the CHARITIES REVIEW, the substance of which is here reproduced, without Mr. Paine's knowledge or consent. It appears that Mr.


Paine was born in Boston, October 3, 1835, and is the great grandson of that Robert Treat Paine whose name is signed to the American Declaration of Independence. He was graduated from Harvard in 1855, in the same class with Phillips Brooks, Alexander Agassiz, Francis C. Barlow, Theodore Lyman, and Frank B. Sanborn. He was admitted to the Suffolk bar in 1859, and followed the practice of the law for eleven years, but retired from it in 1870, to devote himself exclusively to benevolent work, which his large fortune enabled him to do. From 1872 to 1876 his time was principally taken up with the erection of the new Trinity Church of which Phillips Brooks was rector. In 1878 he became the first president of the Associated Charities of Boston, a position which he still holds. He became a friendly visitor in the Old West End, where he was impressed with the fact that the condition of the poor can not be improved without improvement of their physical and sanitary surroundings. He and some of his friends accordingly grappled the problem of improved dwellings for the poor, and altered over an old tenement in which fifty families were lodged. His experience, he says, has taught him that cheap tenement houses are a delusion and a snare, and that the best thing to do for the poor is to assist them to become the owners of their own homes. This is why he is so earnest an advocate of building and loan associations, co-operative banks, and similar institutions. In 1879 he organized the Wells Memorial Institute, which is now the largest workingmen's club in the United States, with a membership of over 2,000. As an offshoot of this association, Mr. Paine built, at his own expense, in 1890, the People's Institute, at 1171 Tremont street, modeled after the People's Palace in the East End of London. It is under the control of the Robert Treat Paine Association, of which members of his family are the directors and officers. The sum of \$200,000 was given by Mr. Paine and his wife as an endowment fund to this corporation, upon condition that the charities established in connection with the People's Institute shall always be carried on by the founders and their children. The Workingmen's Loan Association movement owes its inception in America to Mr. Paine. He is also the originator and head of the Workingmen Building Association. These enterprises have been foolishly criticised upon the ground that they have been established upon sound business principles and pay their own way, returning a fair but moderate interest to those who have invested capital in them. But agreement with economic principles is the ultimate test of sound philanthropic theory, and it is only those who cling to the exploded notion that charity is almsgiving, who have a right to indulge in criticism of this sort. With reference to the problem of the slums and their extinction, it is Mr. Paine's idea that it can be solved only by means of cheap transportation to the suburbs. Ground rents in cities eat up the substance of the poor, and the reduction of rents by extending the area of competition in them tends enormously to relieve the situation. In 1887, Mr. Paine gave to Harvard University the sum of \$10,000 with which to endow a fellowship "for the study of the ethical problems of society, and the effects of legislation, governmental administration and private philanthropy to ameliorate the lot of the masses of mankind." We close this sketch of the life of a public spirited and useful citizen by an allusion to his views on the question of posthumous benevolence and the duty of every man to be his own charitable administrator. To the writer of the article in *The Sun*, he said:

"I have made my will, and in it will be found not a cent left to charities. The funds I have created and the associations I have endowed will be the only things to speak for me, when I am gone."

REV. MYRON W. REED, of Denver, Colorado, is the president of the Brotherhood of the Co-operative Commonwealth, the object of which is to establish co-operative communities numbering about 1,500 each. The first experiment in this direction will probably be tried in the state of Washington.

MR. GRANT W. FRANCHER, assistant superintendent of the Vermont state industrial school, has been appointed superintendent of the Stanwood School, a branch of the church home for orphans and destitute children in South Boston, Massachusetts.

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EDITOR.